

N° 117
AUGUST 1985
\$2.50

A MAGAZINE
FOR LESBIAN/GAY
LIBERATION

THE BODY

Political

KNOCK, KNOCK

*Ontario's new "open" government
won't come to the door*

PUBLIC-SPIRITED

*Cops and media say harassing
washroom sex is their duty*

DYING TO LIVE

Jim Black wants no sad songs from us

THE REAL DIRT

*Gardens satisfy
the senses and
soothe the soul*



Coming

*The Body Politic's
highlights of what's
happening in August*

IN VANCOUVER

Vancouver Gay and Lesbian Summer Games and Gay/Lesbian Pride Festival.

July 29: Art Exhibition opens at the Pitt International Gallery, 38 Powell St. (604)681-6740.

Aug 1: Coming Out Show on CFRO radio, 7:30pm. Special gay/lesbian pride shows. 102.7 fm, 104.9 cable. Party for Vancouver participants in the Summer Games. Buddy's, 1018 Burnaby St. (604)681-2424. **Aug 2:** Registration and Information Centre for the Summer Games. Participants may meet their billets here. Noon til 10pm. Lotus Hotel, 455 Abbott St. (604)685-5346. Bridging the Gap — a social evening for the entire community presented by the leather/levis/SM crowd. John Barley's, 23 W Cordova, (604)669-1771. **Aug 3:** Summer Games events start, 9am-5pm. Swimming — Aquatic Centre, 1050 Beach Ave. (604)689-7156. Softball — China Creek Park, Terminal Ave. Women's Soccer — Strathcona Park, 601 Keefer St. Volleyball — University of British Columbia, Osborne Gym. (604)228-4721 for directions on campus. 10-pin bowling — Brunswick Lanes, Park Royal Shopping Centre, West Vancouver, 7:30pm. **Aug 4:** Summer Games events finals. 9am. Spokes Weekly Ride at 12 noon. Cyclists meet at the tennis courts in Stanley Park, at the end of Comox St. Fun Run — leave from Aquatic Centre, 1050 Beach Avenue. Registration from 8am, run at 9am. Vancouver Men's Chorus hosts a boat cruise. Details TBA. Summer Games Awards Banquet. Cocktails, dinner, awards, dancing. Dogwood Room, BC Pavillion, Pacific National Exhibition grounds, 6:30pm. **Aug 5:** Parade Breakfast. A continental breakfast of cinnamon buns, orange juice and coffee from the Elbow Room Café.



photo: Brett Johnson

VANCOUVER is held by many to be the city of perpetual fun and games. Each August the city unpeels itself from the beaches, and pours itself out of the bars and into the streets for... more fun and games. The Gay and Lesbian Summer Games will be held August 1-5; the Gay/Lesbian Pride Festival August 2-11.

The games arose out of the success of some 50 Vancouver athletes who participated in Gay Games I held in 1982 in San Francisco. The first Vancouver Gay Summer Games were held in 1983.

This year, medal events include swimming, volleyball, softball, 10-pin bowling and women's fastball. A \$35 registration fee covers all expenses for participation in these events, plus billeting and a ticket to the awards banquet. Non-medal events are planned for billiards and track, and there will be a fun run and cycling.

The games are organized by the Metropolitan Vancouver Athletic and Arts Association, which coordinates and promotes amateur athletic groups and cultural activities.

The MVAAA has organized an art exhibition at the Pitt International Gallery July 29 to August 10, in conjunction with Pride Festival week. Alternate Image, a photography club associated with MVAAA, will capture this year's events on film.

Vancouver's Pride Festival is an annual event, somewhat out of step with the rest of the world, which celebrates in June. The reason, according to Festival Chairperson Malcolm Crane, is the weather. It always rains in Vancouver at the end of June, whereas life is all sunshine and roses in early August.

VANCOUVER PRIDE FESTIVAL/GAY AND LESBIAN GAMES

Nelson Park, corner Bute and Pendrell Sts, 8:30-10:30am. At noon, **the big parade, yaaaaah!** Floats from gay businesses and groups, participants in the Summer Games, strange nuns in beards, a rumoured-to-be-large contingent of expatriate types from the Kootenays, politicians (last year, every federal party entered a float!), and lots and lots of lesbians and gay men. Nelson Park to Sunset Beach Park, by way of Pendrell, Bidwell and Beach. If you would like to enter a float, banner or costume, please contact the Pride Festival Association. Rally after the parade at Sunset Beach Park, featuring awards for parade entrants, speeches by local bigwigs and lots of entertainment. The Pride Festival Association is still seeking approval for a beer garden and carnival which will follow the rally. The afternoon will wind up with a concert. Sports picnic at

the Prospect Point picnic area in Stanley Park, noon til dusk. Last year's featured lots of cold beer, hot dogs, and sometimes messy fun. A spaghetti eating contest quickly deteriorated into a spaghetti flinging contest, from which few spectators were spared. **Aug 6:** Gay Travel seminar, presented by Story Travel. The evening will feature gay travel videos and information about tours designed for gay travellers. Enjoy some wine and cheese, too. 820 Bidwell, 7pm. Public Information seminars from Alcoholics Anonymous and Narcotics Anonymous. Details TBA. **Aug 6-8:** Gay/Lesbian Film Festival '85. Films will include three shorts by Kurt McDowell, entitled **Nudes (Sketchbook)**, **Loads** and **Taboo...the single and the LP**. Others include **David Roche Talks To You About Love**, **Choosing Children**, **Pearl Diver** and **We Were**

One Man, by Philip Vallois, an exploration of the relationship between a mentally disturbed land labourer and a German soldier, set in France in 1943. Showings are at the National Film Board Theatre, 1155 West Georgia St, at 7:30 and 9:30pm. There will also be 2:30 matinee showings at reduced rates on August 7 & 8. **Aug 8:** The Coming Out Show, same as Aug 1. **Aug 9:** AIDS Forum, including guest speaker James Curran MD, of the Centre for Disease Control in Atlanta. Seating is limited, so plan to arrive early. John Oliver Auditorium, 530 E 41st Ave (at Fraser), 8pm. Women's Dance, by Groups 6 Presentations, 8pm. Details still TBA. Leather/levis/uniform night at John Barley's, 23 West Cordova St.



photo: Vancouver East Cultural Centre

TORCH SONG TRILOGY will have an extended run through August if all goes well. This local production opened to good reviews and great audience response. A benefit performance for AIDS Vancouver ran 25 minutes over the usual 3 hours, 45 minutes because the audience could not stop laughing. Richard DeFabees gives us an entirely believable, entirely human Arnold; Vancouver East Cultural Centre, 1895 Venables at Victoria. (604)254-9578.

IN TORONTO

● **Fever Dream**, a post-feminist peek into the lives of five Toronto strippers, playing until August 17 at Jane Mallett Theatre, St Lawrence Centre, 27 Front St E. Reservations and ticket info: (416)366-7723.

● **Women in Canadian Theatre**, a two day conference offering performances, panels, and readings by playwrights Erika Ritter, Judith Thompson, and Sharon Pollock, will be held at the York University Conference Centre on August 2 and 3. The conference is

sponsored by the American Theatre Association's Women's Program, which has been active for over a decade and has held conferences and theatre festivals in New York, San Francisco, Minneapolis, San Diego and Dallas. The program regularly brings together a wide range of American and Canadian women in theatre, providing a forum for sharing their work. Conference registration is \$50 (\$40 US) and can be sent to Prof. Rhonda Blair, Hampshire College Theatre, Hampshire College, Amherst, Massachusetts 01002; or phone (413)549-4600 or (413)253-2196. Local info: (416)593-0171.

● **Issues For the Next Generation**. Young people from around the world will gather in Toronto August 15-18 to celebrate the United Nations International Youth

(604)669-1771. **Aug 10: Gayfest** — information displays from community groups, at the West End Community Centre, 870 Denman St., starting at noon. **The Times of Harvey Milk** will be presented free in two showings during Gayfest.

● **Kinesis Dance** presents 9 new works choreographed by Paras Terezakis, Kathryn Ricketts and Grant Strate. Terezakis explores a number of personal themes: expectations, intimacy, breaking through barriers, conformity. Vancouver critics refer to the honest creativity of his work. As well, it is often self-examining and introverted work, which places great demands on the audience to relate to the experiences that are presented. Firehall Theatre, 281 E Cordova; 8pm August 15-17. (604)689-0926.

● **Corey Hart** is one of Canada's hottest new singers. He's bringing his new album "The Boy in the Box" to the stage August 6 at the Pacific Coliseum. His hit "Sunglasses at Night" reached the top 10 — not a bad feat for a boy of 22 from Montreal. (604)280-4444.

● **Evita**. "Don't Cry For Me, Argentina." The truth is...well, you may not learn the truth, but you'll see a bit of Broadway when this popular musical makes its debut in Vancouver. Florence Lacy (Hello Dolly, The Grand Tour) stars as Evita Peron, the second wife of Argentine dictator Juan Peron, played by Robert Alton (My Fair Lady, A Funny Thing Happened on the Way to the Forum). Queen Elizabeth Theatre, 649 Cambie, August 13-21. Info: (604)280-4444.

● **Tears for Fears** makes their Vancouver debut appearance at the Pacific Coliseum on August 31. The group consists of Curt Smith and Roland Orzabal, chums since their school days in Bath, England. Their music is described as emotionally complex and commercially successful. Not what you'd call "have a nice day" music, but there is a subtle underlying optimism to their world-view. Info: (604)280-4444.

● **The American Association of Physicians for Human Rights** is holding its annual meeting in Vancouver this year with a symposium on Gay/Lesbian Health Care in the 1980's, including an AIDS update. For information: AAPHR, Box 14366, San Francisco, California 94114.

Reported from Vancouver by TBP correspondent Robert Harris. For the latest information on what's happening in Vancouver, pick up the city's leading gay paper, **Angles**. For outlets, call (604) 684-6869.

VANCOUVER • KINESIS DANCE • AUG 15-17



photo: Bruce Lee

THE BODY Politic

"The liberation of homosexuals can only be the work of homosexuals themselves."
● Kurt Hiller, 1921

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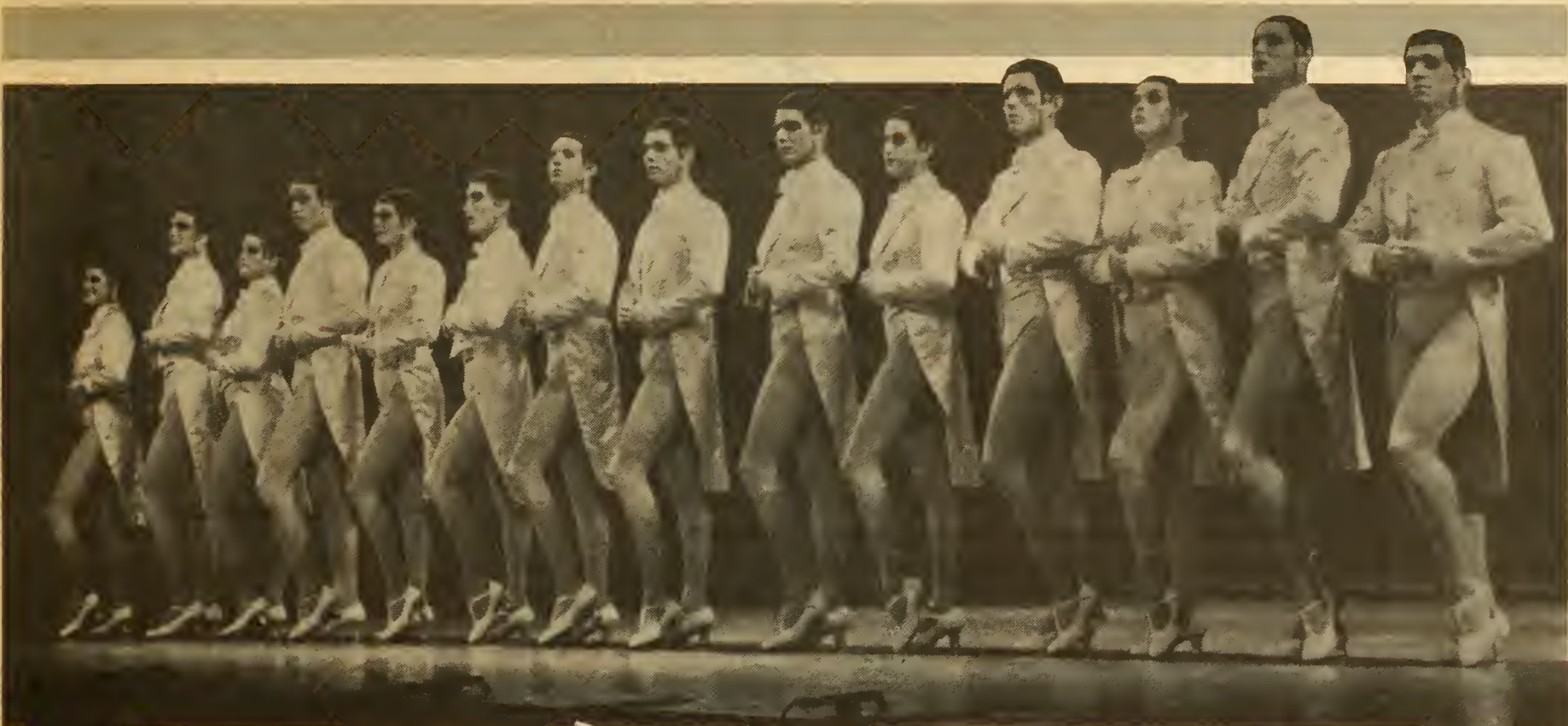
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IN TORONTO: **La Cage aux Folles.** Peter Marshall and Keene Curtis star as an outrageous gay couple whose lives are turned upside down when their straight son requests that they clean up their act so that he can present "normal" parents to his would-be inlaws. The Tony award winning Broadway musical-comedy, based on the film, plays through August 10 at the O'Keefe Centre. Showtimes: Mon-Sat at 8pm, with Wed and Sat matinees at 2pm. \$26.50-\$40.50. 1 Front St, info and reservations: (416) 872-1212.

Year. Participants will take part in discussions and workshops in eight theme areas: Development and Underdevelopment, Peace and War, Women's Issues, Popular Culture, Human Rights, Environmental Issues, Education, and Work and Technology. This international conference will be held at Glendon College, York University. For more info: (416) 667-6163 or (416) 967-3868.

● **Forty Deuce.** The play about male prostitution in New York City continues to run at the Bathurst St Theatre for an indefinite period of time (probably until late July or early August). 736 Bathurst St; for reservations and ticket info call (416) 533-1161.

● **Hollywood Musical Festival.** Enjoy performances of some of Hollywood's biggest stars as Harbourfront presents a series of classic Hollywood Musicals, featuring such stars as Judy Garland, Gene Kelly, Fred and Ginger, Audrey Hepburn and others: Mon July 22: **Pigskin Parade**, July 23: **A Star is Born**, July 24: **Silk Stockings**, July 25: **Three Smart Girls** and **Yankee Doodle Dandy**, July 26: **Swing Time** and **Anchors Aweigh**, July 27: **Kiss Me Kate** and **San Francisco**, July 28: **The Gang's All Here**, July 29: **Poor Little Rich Girl**, July 30: **Words and Music**, July 31: **Sweethearts**, Aug 1: **An American in Paris**. All screenings at the Studio Theatre, York Quay Centre, 235 Queen's Quay W. Films start at 7:30pm; and in the case of a double bill, the second show will begin at 9:30. Tickets are \$3.50, available at the Harbourfront Box Office, BASS, or call (416) 869-8412 and charge it.

● **Jane Siberry** is in concert Tuesday, August 6 at the Ontario Place Forum at 8:30 pm. Free with admission to the grounds (\$5).

● **Claposis.** A love story about women, by Audrey Butler. Aug 7-10 at 8:30; Aug 11 at 2:30. Theatre Passe Muraille Backspace. Box office: 363-2416.

● **Bratty and the Babysitters** play a special gig Thursday, July 25 at the El Mocambo for CFNY's "Streets of Ontario" spot. 464 Spadina Ave; (416) 961-8991.

● **Heretix**, an all-women rock band will play on Friday, August 16 at DMZ as part of a series presented by the A Space Music Committee. Tickets are available at A Space (204 Spadina Ave), Toronto Women's Bookstore (73 Harbord St), DMZ (337 Spadina Ave) and the Bamboo (312 Queen St W). Info: (416) 364-3227.

● **KD Lang.** On Muchmusic this month, KD Lang in concert 10:30pm on Saturday, August 24, recorded at Toronto's Ontario Place in May. Muchmusic is a pay-TV channel which comes on cable 29 in Toronto.

● **'50s Costume Dance.** The Metropolitan Community Church of Toronto presents "Come Back to Our '50s Dance Jimmy Dean, Jimmy Dean" with a cash bar, movies, finger foods and prizes for the best '50s costumes. Saturday, August 10 at 9pm at the MCC Sanctuary, 730 Bathurst St (1 block south of Bloor). Tickets are \$5, available at Glad Day Bookshop or at the door.

For the latest information on what's going on in Toronto, call 923-GAYS (923-4297), or pick up a copy of Xtra!, published twice a month by the people at The Body Politic, and distributed free in bars, clubs, theatres and restaurants across the city.

IN MONTREAL

THE BEACH at Parc Lafontaine. The only thing missing is the surf and the sand. Because the St Lawrence River is too polluted and the swimmable lakes are just too far away for busy, modern

homosexuals, enterprising gay men and women have created this impromptu beach-like environment in this downtown(ish) park. It's located at the NE corner of Sherbrooke & Amherst. Should you find yourself in the area on any hot, sunny summer day, find a blanket, suntan lotion, beer and a radio and join the gang. There are often several hundred gay people there at busy times. Just like a beach!



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IN MONTREAL

● **Subversive Cinema.** The Conservatoire D'Art Cinematographique de Montreal, which is part of Concordia University, has made subversive cinema their summer theme. To quote the organizers: "This is a retrospective about the subversion of existing values, institutions, and taboos East and West, Left and Right by potentially the most powerful art of the century." It's an excellent compendium of cinema classics from around the world, from the '20s to the '70s. Some notables: camp classic **Some Like it Hot** starring you-know-who (Aug 2, 9pm), **Death in Venice** (Aug 4, 9pm), Todd Browning's 1932 Circus-intrigue flic **Freaks** (Aug 9, 7pm) and Pasolini's **Salò**, an interpretation of the Marquis de Sade's **120 Days of Sodom** (Aug 10, 9pm). Conservatoire D'Art Cinematographique de Montreal, Concordia University, 1455 de Maisonneuve Ouest (Metro: Guy); admission is \$2 for each film. Info: (514)879-4349.

● **The World Film Festival.** The ninth annual extravaganza will open on August 21 and will run until September 1. The Festival organizers have decided to be close-mouthed about the features being offered this year: at press time, the only information available was that the Norman Jewison's **Agnes of God** starring Jane Fonda and Anne Bancroft would be the lead film. However, the promoters assure us that there will be "several gay-themed films" in this year's program. The Festival, and the concurrent **Montreal Film, Television and Video Market** (Aug 25-31) will be based at Hotel Meridien at Ste Catherine & Jeanne Mance, and most of the screenings will be at theatres in the adjacent neighbourhood. For more information, check the daily papers toward the end of August.

Reported from Montreal by TBP correspondent Alan McGinty. For the most up-to-date information on events in Montreal, pick up the latest issue of **Sortie**, North America's largest French-language gay publication. Call (514) 286-7122 for locations.

IN WINNIPEG

● **The Canadian Women's Festival '85.** This second annual festival celebrating women's contributions to the Arts in Canada will take place in Winnipeg, Manitoba on the weekend of Aug 30-Sep 1 at Kildonan Park. The impressive line-up includes **Heather Bishop, Wondeur Brass, Lillian Allen, Sheila Gostick** and many, many more! Tickets are available at ATO, BTO, Home-Made Music, La Maison du Disque, JJH McLean and McNally Robinson Booksellers. For more information contact: Canadian Women's Music and Cultural Festival/Le Festival Culturel des Femmes Canadiennes, 3D-161 Stafford Street, Winnipeg, Manitoba R3M 2W9; or call (204)477-5478.



photo: Cirasella

IN ST JOHN

● **Canada Summer Games.** The Lesbian and Gaymen Organization of Saint John, New Brunswick (LAGO-SJ) is planning a whole series of social events to celebrate this year's Games. There's dancing at Jay Jay's Club, Hilyard Place on Aug 16 starting at 9pm; call (506)633-1376 for information, and a bar-beque at Mispic Beach at 12:30 on Saturday, Aug 17 with a softball game at 1:30 (raindate — call 633-1256). LAGO's big dance will be held at 9pm on Aug 17 at the Union Hall at Ludlow and Tower St in West Saint John, with a drag show, tan line contest and prizes to Mr and Ms Athlete for the most original or unique athletic costume. Those who wake up in time can go to brunch Sunday morning, Aug 18 at 11:30 — call the Gayline at (506)633-1256 for location. Jay Jay's will be sponsoring a pool tournament

Aug 21 at 9pm. There'll be a beach party at Saints Rest Beach Aug 24 at 8pm — and while the saints rest, the rest of us will be toasting marshmallows! LAGO-SJ's regular dance will be held Aug 31 at the Union Hall.

IN HALIFAX

● **La Femme de l'Hotel**, by Quebecoise director Lea Pool, is one of several recent films dealing with bonds between women; however, according to Margaret Fulford, "the question of sexuality hangs in the air but is never dealt with directly." Showing Aug 2-8 at Wormwood's Dog & Monkey Cinema, 1588 Barrington St, 3rd floor; call (902)422-3700 for screening times.

● **Emily and Walt.** Halifax filmmaker Glenn Walton's short, on an imagined dialogue between a loquacious Walt Whitman and a laconic Emily Dickinson, is scheduled to be premiered Aug 12 during a benefit for the Atlantic Filmmakers Co-op at Ginger's Tavern, Hollis St.

● **Judy Small.** Both feminist and gay/lesbian audiences have raved about Judy Small's powerful voice and witty songs such as **Turn Right, Go Straight**. The Australian folk singer will be appearing at the Sir James Dunn Theatre, Dalhousie Arts Centre, Friday, August 16 at 8 pm. Tickets are \$8 at the door, or \$7 in advance from the box office, Red Herring Bookstore or by calling (902) 429-3116.

Reported from Halifax by TBP correspondent Robin Metcalfe. For the latest information on events in Halifax, call the Gayline at (902) 423-1389.

IN EDINBURGH

● **The 1985 Edinburgh Festival Fringe** will have a definite lesbian presence — as Lavendar Menace, the city's lesbian and gay community bookshop, sponsors three lesbian readings and an original play.

The play, **Vita**, celebrates Vita Sackville-West — poet, novelist, and traveler — who eloped with her first love, Violet Trefusis, in 1920, and was later the lover of Virginia Woolf. A romantic figure who loved costumes and lived in a castle, she was a realist on the subject of women's position in society; and gave her support to Radclyffe Hall during the **Well of Loneliness** trial. Sigrid Nielson's two-woman show is based on the words of Vita, her lovers, and her friends. Performed at Lister Housing Co-op, 36a Lauriston Place, August 19-31 at 2pm. Admission is £2.25 (£1.75 for unemployed and students).

Jeannette Winterson, bestselling author of **Oranges Are Not the Only Fruit**, will read from her novel at the bookshop (11a Forth St in Edinburgh) at 8pm, Tuesday, Aug 20.

I Know I Danced With Her, But it's You I Love is a sendup and celebration of lesbian romantic fiction from 1957 to the present. This three-woman reading features selections from the five-volume Beebo Brinker series by Ann Bannon as well as more contemporary romances such as **Choices** and **Iris**. 8pm on Thursday, Aug 15 and Wednesday, Aug 21 at the bookshop. Free, but donations are appreciated.

Laughing Lesbians is a reading of humorous selections from works by lesbians and other irreverent women such as Rita Mae Brown, Dorothy Parker, Stevie Smith, Jane deLynn and others. 3pm on Sunday, Aug 25 and 8pm on Friday, Aug 30; also free and also at the bookshop. The August 25 performance will be followed by a women-only party with music, wine and food.

For more information, call Lavendar Menace at 031-556 0079.

Got something coming? Get it into Coming! Send information and photos to: Coming, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Deadline for September events: Wednesday, August 7

A Time to Act

After 42 years of Tory rule, Ontario has a new government. What kind of changes can we expect? Will this government be sympathetic to the concerns of lesbians and gay men?

With the Liberal Party having taken the reigns of power from Frank Miller's Conservatives and with the New Democrats holding the balance of power, we might reasonably expect to see some changes made. Surely, with a more left-leaning government at the helm, our right to be protected from discrimination will become law; our hassles with police commissions free from local control will cease.

Think again.

Since 1976, New Democratic policy has promised protection for the rights of gay people in this province. But during the reign of William Davis's minority Conservative government in the late '70s, the NDP held the balance of power — but didn't hold to their principles. Not only did they fail to push the Tories to include sexual orientation in the Ontario Human Rights Code, they backtracked on their own stated policy. Gay rights were "not a priority" said then-NDP leader Michael Cassidy during the 1981 provincial election campaign. Are they a priority now? Or are NDP policy and NDP action still worlds apart?

Liberal Party policy on gay rights is "open" — members are free to vote as their conscience dictates. Former Liberal MLA Sheila Copps (who has since gone to federal heaven) exercised her conscience in 1981, bringing forward an amendment to the Human Rights Code that would have included sexual orientation. Her bill was defeated by the majority Conservative house, but the fact that it was Copps who acted rather than a New Democrat points up the passivity of the NDP. Right now Susan Fish, the Conservative MLA for the heavily gay downtown Toronto riding of St George, is working with legislative counsel to amend the Code. The NDP have professed "interest," but they're not doing anything. Even NDP researcher Graham Murray confesses that "it has not been close to the front of anyone's agenda."

The NDP is also on record as favouring revamped police commissions (which are now under provincial rather than local control), and for full civilian review of abusive policing. The NDP has the opportunity to prove that they're interested in a more democratic process: they should push for an end to arbitrary enforcement of the bawdy-house laws by a largely homophobic police force; they should call for an end to the entrapment of gay men in washrooms and parks.

What can we do to show the governing Liberals and their NDP allies that we want action? We must act ourselves.

William Wrye (MLA for Windsor-Sandwich) is the new Minister of Labour, responsible for the Human Rights Code. His office says that "all matters of legislation are under review." Write and tell him how you feel this legislation should be "reviewed." Contact groups that are on record as opposing discrimination on the basis of sexual orientation — the Advisory Council for the Status of Women, the United Church of Canada, *The Globe and Mail*, the CBC, the Canadian Labour Congress, *The Toronto Star*, the Canadian Psychiatric Association, among many others — and ask them if they're willing to reiterate their stand.

The new Solicitor General, Ken Keyes (MLA — Kingston & The Islands), is responsible for law enforcement. Contact him and ask what he's planning to do to make the police truly responsible to the communities they are supposed to "serve and protect."

Call your local MLA and ask how he or she feels about laws that oppress gay people. And say how *you* feel about them.

Finally, contact Bob Rae, the leader of the New Democratic Party of Ontario. His party has a policy to live up to, and a lot of hedging to live down. Ask him: Will the NDP act? Or just talk?

Andrew Lesk, for the collective ●

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Keep the story straight

It has been brought to my attention (and thankfully so) that I slipped up when talking to Andrew Lesk as he researched his article "Last call for Miller?" (*TBP*, June 1985). Mr Lesk quoted me correctly as saying Susan Fish "has had a lot to do with establishing ACT" but I was wrong. Fish was not in on the beginnings of ACT (the AIDS Committee of Toronto) but she's been instrumental in keeping it in existence. Again and again, she has gone to bat for ACT in its continuing appeals to bureaucrats and politicians, and twice, both this June and last, she has arranged last-minute funding that has kept this office going.

It's important to keep the story straight about the fight to combat AIDS, as complex and often-muddled as it gets. I apologize for misleading Mr Lesk.

Phil Shaw
Media Relations Officer
AIDS Committee of Toronto

Inspired...

How refreshing it is to see a genuinely touching story in *TBP*. I'm referring to Ian Paterson's "Confessions of a High School Faggot" (May). My immediate reaction was to look for his address so I could send him a letter commending him on his courage to be gay and proud in a relatively anti-homosexual world.

The problems encountered by Ian in Edmonton are problems that I am sure many high-school students encounter. What happens to our gay youth who do not live in a large urban centre, where there is relative anonymity and more gay social contacts? Although I was much older than a high-school student when I finally came out to friends and family, I can sympathize with the feelings that dominate our lives at the moment of truth. As a student in a small high school, I knew of no one (in fact, it took 10 years to find someone) that I could talk to about my feelings. As a teacher I was definitely afraid of being approached to answer questions about being gay, even if I was not the person being singled out. As most readers know, when your job depends on not being gay, you generally remain in the closet. I continue to work with children in a more specialized field and I am high-profile in the community, so I can much more easily be open about being gay. Yet there remains the pain and anguish of knowing there are people in the community who need someone to help them "find themselves."

In Yellowknife (population 11,000), the "known" gay population is relatively small. No doubt the 10 percent who are not out of the closet make their way to larger centres to indulge themselves. However, a \$420, 1,000-mile airplane ride to Edmonton is a luxury not everyone can afford. If one has ever lived in a small, isolated community, one knows there are no secrets! It is becoming easier for established adult men in town to live a relatively open lifestyle. We can cope with the harassment and frustration of secluded life by having a small support group. Al-

though we are available to offer support to the youth of the community, the smallness of Yellowknife often leaves them no recourse but to attempt — or succeed — at ending their frustrations.

In our attempt to help ourselves and future gay men, we have established a small but concerned group of professionally trained people who are available to talk and counsel. I am hoping that through *TBP* perhaps other northerners will realize that they are not alone and will reach out to their own communities and start living a happy gay life.

On a lighter note, the gay community in Yellowknife is thriving. Albeit small, we are bringing a new meaning to "out in the cold." From all walks of life, we are getting ready for our three months of "not-winter" — barbecues, beaches and bikinis, not to mention all the gorgeous university students back for their summer jobs in construction. The winters are long and very cold, but there is a warmth which permeates our friendships and activities. I love reading about other small communities in Canada and what is happening in the gay scene there. I hope that other readers will begin to contribute more newsy articles to the paper so that we can see the fun side of our lives, not just the continued harassment.

John Hanlon
Yellowknife, Northwest Territories

AIDS is no joke

It was unclear to me whether Robin Hardy has a first-hand acquaintance with my play *Night Sweat*, a *Romantic Comedy*. Certainly his comment that the play is "a bad joke, indiscreetly told" (*Theatre in the Plague Years*, *TBP* July, 1985) is an ugly insult both to me and to the many talented and caring people involved in the New York, Los Angeles and San Francisco productions. *Night Sweat* is an unusual play and, I suppose, shocking to some people, but it is *not* an attempt to tell an AIDS joke; and if Mr Hardy has difficulty in seeing more than that in the play, perhaps he should take the trouble to look more closely and do some thinking about it. Whether or not the play succeeds (and it is succeeding in Los Angeles currently), it is at least an attempt to present issues of erotic liberation and gay identity in the face of the health crisis — issues which I feel are of crucial importance to gay men, and which, as far as I can see, have not yet been confronted by any other "AIDS play" or, indeed, anywhere else in our literature (though I do very much applaud William Hoffman for affirming gay eroticism so movingly in *As Is*).

The subject of *Night Sweat* is the fear of death — that sickening, chilling fear which is now, tragically, a part of the lives of all gay men. The theme of the play is summarized in the Latin refrain chanted at the climax of the final scene, as the hero approaches his final, fatal orgasm: *Timor moris conturbat me*. Our conturbation as gay men threatened by death is the uneasy territory of the play.

As any educated person of this century knows, the erotic has a strong connection to the death wish, and this connection runs deep in our culture: from before the "Liebestodt" to beyond *Love Story* there are multitudes of examples throughout our culture of the eroticization not only of the death wish, but of violence. Well, gay identity is based in significant part (and quite properly) on the erotic. What does it mean to us as gay men, then, when a deadly, sexually transmitted disease hits our community? What impact does the disease have on our self-acceptance as gay? What roles do our old, hidden but ever-

present enemies of guilt and self-hatred play in this context?—guilt, which insists that we *deserve* to die, and self-hatred, which is the *desire* to die? What sources of hope and strength are there for us as gay men? *Night Sweat* presents these problems and attempts to answer the last question.

It also attempts to present the connection between gay self-hatred and the segment of gay capitalism founded upon and fostering self-destructive behavior.

I am not saying that *Night Sweat* is a perfect play, of course; I am very aware of its weak points. Nor is it a play for everyone. But I do think the play deserves more than Mr Hardy's thoughtless and, most probably, ignorant dismissal, and that a sympathetic analysis of the play would yield much which is of genuine concern to gay men. Perhaps *TBP* would be interested in finding someone to write a thoughtful review of the San Francisco production which opens in a few weeks, and which will be running at Theatre Rhinoceros through August.

Robert Chesley
San Francisco

CARBON COPY

Dear Mr Penner

The Parkdale NDP riding association in Toronto has learned of Richard North's hunger strike from its coverage in the May issue of *The Body Politic*. This riding association is extremely concerned that a pledge made to the Gay people of Manitoba by the NDP in 1981 has not yet been fulfilled. The inclusion of sexual orientation as a prohibited form of discrimination has been recommended for inclusion in the Manitoba Human Rights Act by the Manitoba Human Rights Commission and you yourself pledged that an NDP government would carry out such a recommendation in the 1981 election.

The prohibition of discrimination on the basis of sexual orientation is an issue that goes far beyond a particular community and reaches out to all those concerned with human rights and liberties. Moreover, it is extremely disturbing that an NDP government has failed to carry out a solemn pledge, made before its election, in the past four years. There have been three NDP provincial governments which have failed to act on this element in their own platforms and this inaction calls into question the credibility of all NDP campaign promises.

Ontario has recently gone through a provincial election and in a number of Toronto ridings, the Ontario Liberals were able to question successfully the worth of NDP campaign promises, giving as an example the matter of gay rights and the failure of successive NDP provincial governments to enact protective legislation.

Serious questions in the minds of past and present Ontario NDP voters have been raised. Although the Ontario NDP also has included this issue among its policies, only the Parti Québécois of all provincial governments has lived up to its pledges to the gay community — and the PQ is not affiliated with our movement.

At its Executive Committee meeting of 26 May 1985, the Parkdale NDP Riding Association unanimously approved an appeal to your government to amend the Manitoba Human Rights Act to include sexual orientation as a prohibited form of discrimination in the most urgent manner possible and certainly before the next provincial election.

We do not wish to interfere in the affairs of our sister party in Manitoba. However, the issue of

gay rights and the failure to amend the Manitoba Human Rights Act is now having an impact on the Ontario electorate and we hope you understand and share our concerns. I would appreciate a response to this appeal.

Sincerely,
John Stanley
Toronto

Dear Mr Stanley

This will acknowledge receipt of your letter of May 27, 1985.

Your letter proceeds on the premise that sexual orientation is not covered as a prohibited form of discrimination in the Manitoba Human Rights Act. Although it is not a specifically named ground of prohibited discrimination, the Manitoba Human Rights Act contains prohibition against discrimination in general as well as specific terms, and it is my view that discrimination on sexual orientation is prohibited although not specifically named. It is true that there is no judgment of a superior court of Manitoba one way or another. It is also true that it would be preferable if the specific ground were mentioned. The same argument would apply to other forms of discrimination.

In any event, we still have under active consideration the proposal of the Human Rights Commission for a new Human Rights Code, one which would up-date the present Act and improve it in many ways.

Having said that, I should point out that it still remains true that the Manitoba Human Rights Act and the Manitoba Human Rights Commission are among the best in the country.

I respectfully urge that this letter be brought to the attention of the Parkdale NDP Riding Association.

Roland Penner, QC
Attorney-General of Manitoba

We're sorry Jane

In our July issue, Jane Rule's article, "Fantasy," was mangled by the misplacement of a line of type in layout. The two affected paragraphs should have read:

Sexual fantasy is commonly used as a safety valve for erotic energy. The content of sexual fantasy indulged in for the purpose of masturbation is astonishingly various. The scene may be a closet empty of everything but a pair of shoes, one glove or an old sock. A bowl of grapes, a bone, a wounded bird are as capable of arousing individual lust as the memory of an intensely satisfying sexual experience with another person or an elaborately orchestrated orgy.

There are people for whom solitary fantasies are their sole sexual life. For others, those fantasies have little relation to their sexual experiences with other people. But for many, sexual fantasy is based on real desire and is the rehearsal for sexual activity in the real world. If fetishes are part of the fantasy, they want partners who understand the erotic value of fetishes. If there is a ritual plot, partners must learn it. Sexual pleasure, if not dependent on these fantasies, is heightened by them.

Our apologies to Jane Rule and to her readers for this error.

The Body Politic welcomes your letters. Send them to us at: *Letters*, *TBP*, Box 7289, Stn A, Toronto ON M5W 1X9. Letters selected for publication may be edited for length.

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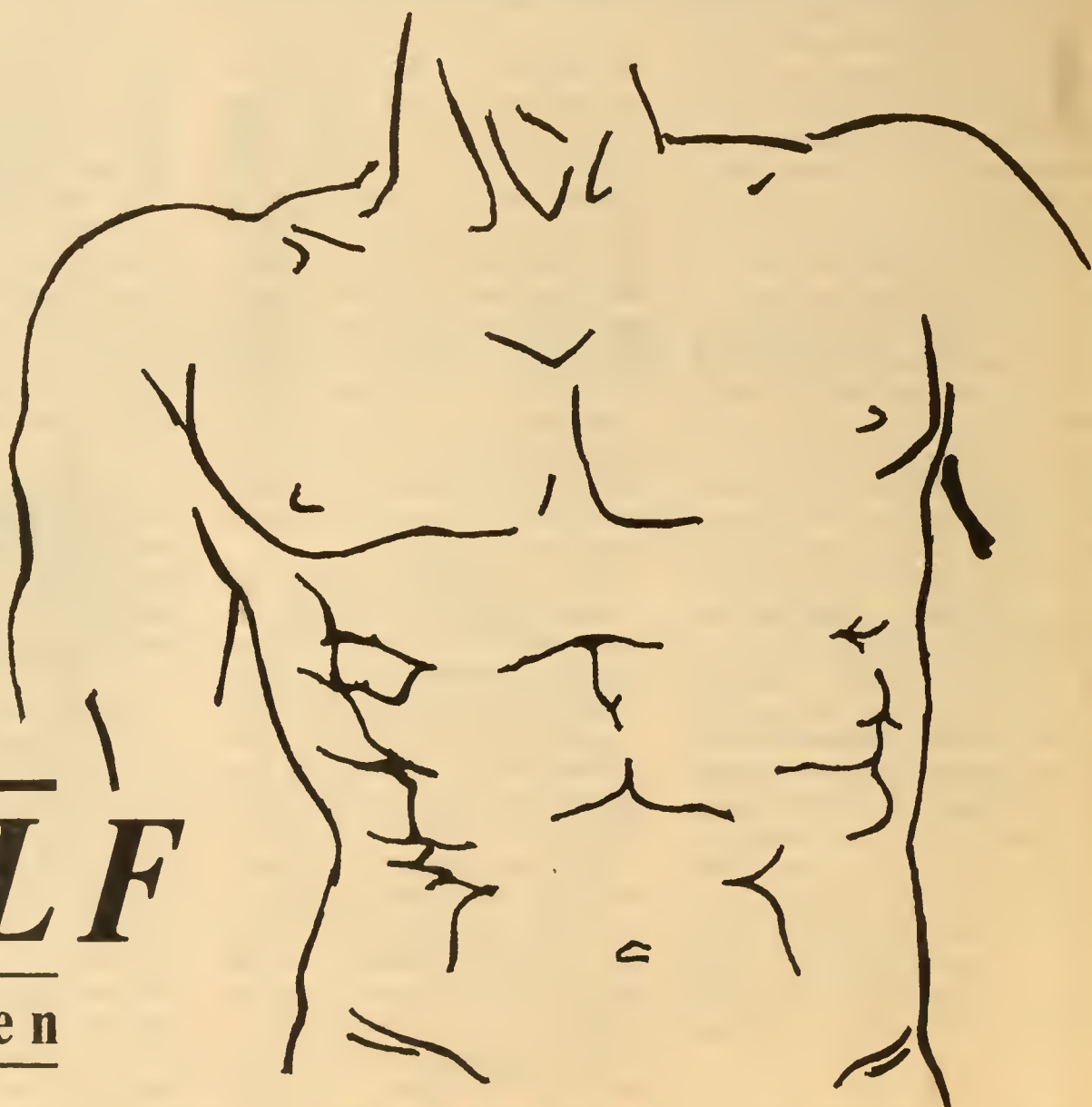
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Maureen
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photo courtesy Metropolitan Opera

In Ontario, the homophobic Tories are out, the Liberals are in, but so far they're still in the closet on gay issues

Ice age ends, but will the ice melt?

Franks Miller and Ontario's Conservatives have been ousted from office. Do gay people now have reason to rejoice?

On June 18, the Liberal and NDP opposition jointly carried a motion of non-confidence in the crumbling minority Conservative government by a tally of 73 to 52. The Liberals, who assumed office June 26, now rule with 48 seats. They are supported by the NDP's 25 members in the legislature. The Conservatives are the official opposition, with 52 seats. Now that the governing officials in this province are no longer right-wing, can gay people here expect better treatment? *TBP* spoke with members of the new legislature to find out where they stand and what we can expect.

NDP policy is explicit: the Ontario Human Rights Code (OHRC) should be amended to prohibit discrimination on the basis of sexual orientation. Evelyn Gigantes (NDP — Ottawa Centre), probably the only MLA at Queen's Park who answers her own phone, acknowledged the fact that she has a large gay constituency. She told *TBP* that, although she hasn't yet had the opportunity to review past proposed amendments, she has "every intention of pursuing the matter. It is a strong interest of mine."

Susan Fish (PC — St George) also appreciates her large gay following in downtown Toronto. In her recent election platform, she stressed the need for legislation to protect the rights of homosexuals. "I am working with Legislative Counsel *right now* on a bill to amend the act," Fish told *TBP*. "If it is not possible to introduce it in this session (before the summer recess), I will most certainly do so in the fall." Fish pointed out that the change of government has left many MLAs, herself included, overtired and overscheduled.

Ditto William Wrye (Lib — Windsor-Sandwich), who, as minister of labour, is responsible for the administration of the OHRC. Wrye's executive assistant, David Goyette, relayed the minister's remark that "all matters of legislation are currently under review." Goyette acknowledged, however, that Liberal Party policy in the past has been open on sexual orientation — Liberal MLAs may exercise a "free conscience" in this area.

Attorney General Ian Scott (Lib — St David), is responsible for the Police Complaints Board. Scott can also determine whether certain police activities, such as park and washroom busts, should be pursued in the courts. However, because of a hectic schedule, Scott was not available for comment. Michael Cherney, an assistant to the minister, stated: "There is no way he (Scott) can speak to another person at this time, including his mother," and hoped that *TBP* would not "draw any wrong inferences." With regard to an interview, Cherney said that "you could possibly do it for the next issue." While the minister reserves comment, the police continue to entrap and arrest men in public washrooms and parks, most notably in Toronto in the centrally located David Balfour Park and downtown Allan Gardens.

The solicitor general's office, under minister Ken Keyes (Lib — Kingston & The Islands), de-



Ontario premier David Petersen (centre): how much change?

clined to comment on Liberal policy regarding police reform. Currently, Ontario's municipal police forces are not controlled by their local governments, but by provincially controlled boards. This poses problems with community control and accountability. Tom Zyzis, Director of Policy with the Premier's Office, admitted that the police should be more representative of the communities they serve. He stated that the Liberal government is in favour of "an independent review process."

Graham Murray, an NDP policy researcher, says that the New Democrats are in favour of "full civilian review" of abusive policing, and are "pushing for elected officials to police commissions."

Another busy person unavailable for comment was Monte Kwinter (Lib — Wilson Heights), Minister of Consumer and Commercial Relations. Kwinter's office is responsible for the Ontario Film Review Board (formerly the Ontario Board of Film Censors) headed by Mary Brown. Kwinter's assistant, Susan Edwards, spoke to *TBP* on July 8 and stated that the minister "would abolish the current censor board and instead set up a public committee and involve community groups to aid in the classification of each picture." Edwards, who professed to be harried because of understaffing, strongly pointed out that censorship is "not up to a small group of people." Concurrent with Edwards's remarks were Kwinter's interesting thoughts that came forth in legislative sittings on July 8, 9, and 10.

"...we as a government are opposed to pornography in every form," quipped Kwinter. "We are opposed to it when it comes to the degradation of women, the exploitation of children, and gratuitous violence." Then, in an apparent attempt to prove his liberalism, he vaguely offered: "We feel we have an obligation to make sure creative integrity is also protected." Hmmm.

NDP policy, on the other hand, is very direct on film censorship. Kathryn McLeod, at NDP Research, reiterated policy adopted at the 1980 NDP convention: "...film classification with no authority to cut or reject films."

The Coalition for Gay Rights in Ontario (CGRO) has not made any decisions regarding its approach to the Liberal government, according to Tom Warner. "This hasn't been discussed officially within CGRO," Warner commented, while also making it clear that CGRO first wishes to find out what the views of the new government are.

It appears that, until the transition of government is complete, Ontario's gay men and women can expect no drastic changes in legislation which directly affects them.

Andrew Lesk ●

We count, therefore you are

The Body Politic recently received a curious telephone call from Michael Blurton of the Ontario Ministry of Transportation and Communication. Blurton, a ministry analyst, wanted to know how many gay people there are in Ontario.

Earlier this year the Ministry surveyed 2,000 motorists at checkpoints throughout the province in an "ongoing attempt to understand the travelling needs of the public." One survey question queried each driver about his or her relationship to others in the car and among the possible

answers was "spouse/living companion." When the result was fed into Ministry computers, it did not compute. Strange to say, the data would only make sense if it were assumed that some drivers had claimed to be travelling with spouses or living companions of the same sex. Suddenly the light went on, and Blurton called *TBP* to get a fix on the number of gays and lesbians in Ontario.

It seems that, if gays and lesbians didn't exist, the Government of Ontario would have to invent us.

Gillian Rodgeron ●

Unacceptable and absurd

Human rights chief trashes RCMP homophobia

The Canadian Human Rights Commission has recommended the abolishment of the Canadian Armed Forces' policy which excludes homosexuals from employment, and examination of the policy which excludes women from combat.

The report by the Commission was prepared for the special parliamentary Sub-Committee on Equality Rights which is studying the "grey areas" of Section 15 of the Canadian Charter of Rights and Freedoms — one of which is discrimination against gays. The Committee held public hearings across the country in May and June to solicit public opinion. Its report — due October 15 — will contain recommendations to Parliament.

Gordon Fairweather — Chief Commissioner for the Canadian Human Rights Commission — appeared before the Sub-Committee in May. He pointed out that "translating the principles of Section 15 into everyday practice is not something that should be left wholly to the courts, that Parliament has a duty to anticipate and to ensure that law and the conduct of public business reflect the intent of Section 15 in the first place."

In the report, the commission urges the Sub-Committee to consider the protection offered by Section 15 to be open-ended: "Such an interpretation would mean the Sub-Committee would give serious attention to the issue of systematic discrimination, discrimination which occurs when apparently neutral policy, procedure or practice is applied equally to all but has an adverse effect on one or more groups or classes of people far greater than on other groups or classes."

The section of the report on sexual orientation is limited to the Canadian Armed Forces' current policy and the RCMP's *proposed* policy (See "Queer-free and proud of it," TBP, June 1985) to exclude homosexuals from employment. From the report: "The Canadian Human Rights Commission finds it unacceptable, and contrary to the very spirit of human rights legislation, that an



Fairweather: 'prejudice is dictating policy'

individual should be denied employment, or be terminated from employment, simply for being what he or she is. It is for this reason that the Commission has recommended in every annual report since 1979 that sexual orientation be made a ground of discrimination under the Canadian Human Rights Act.

"It is absurd that a homosexual could be successfully employed in virtually every walk of life and yet be automatically excluded from service within the Forces and the RCMP. The policy is even more absurd given that homosexuals are not restricted from employment within Canada's new security service."

Both the Forces and the RCMP justify their policy on the grounds that homosexuals or lesbians would be disruptive in close quarters and make heterosexuals uncomfortable.

"Both... are willing to let the presumed prejudices of their members, and of certain communities which they serve, dictate policy. This is akin to justifying differential treatment because of customer preference and is not acceptable."

The Canadian Armed Forces currently excludes women from combat positions. "For example, women cannot work at any position aboard a potentially operational ship, fly as a crew member of any fighter aircraft or be employed in any position in a squadron that in times of armed conflict might be sent into a combat zone."

The Commission finds the arguments in support of the Forces' policy "speculative and unpersuasive." If the policy is to stand, the Forces must establish a bona fide rationale, that rationale must be based on empirical data, and the Forces "has a duty to avoid any discriminatory effect of policy if it can reasonably do so..."

Michael Totzke ●

Biting the hand that leads

BC Socreds kill rights bill, overturn Vancouver's gay rights bylaw

VANCOUVER — The opposition human rights critic in the BC legislature introduced a private member's bill in June which would have included specific protection for gays and transsexuals in provincial human rights legislation. But the bill was quickly defeated by the government without debate.

MLA Colin Gablemann (NDP — North Island) said the general principles of his bill — among them, including the category of sexual orientation — have the support of caucus.

Coincidentally, a month earlier the governing Socreds reiterated their hostility to the inclusion of sexual orientation when they stripped the category from a proposed amendment to Vancouver's city charter. Vancouver's licensing bylaw allows its city council to revoke a business license if the business discriminates on the basis of race, creed or colour; council wanted to increase the categories, but any proposal to expand the city's powers must be ratified by the legislature.

Gablemann says an NDP government would definitely include sexual orientation in BC's human rights statute. "In fact, it's appalling we didn't do it ten years ago," Gablemann told Vancouver's gay paper, *Angles*. There was agreement in caucus before the 1983 provincial election to include sexual orientation, MLA Emery Barnes (NDP — Vancouver Centre) said during the election campaign.

Gablemann's bill would provide protection

against discrimination in housing, employment and services on the basis of sexual orientation and numerous other categories. A definition in the bill specifies that sexual orientation includes "heterosexuals, lesbians, homosexuals, bisexuals and transsexuals." Transsexuals were included so that, if passed, courts could not interpret the legislation more narrowly to exclude transsexuals.

The NDP caucus heard the general thrust of the bill. The inclusion of transsexuals was not raised, but Gablemann said he is willing to defend the inclusion in his rural north Vancouver Island riding and in caucus. "It's not a politically popular move, but someone who has a transsexual lifestyle has as much rights as anyone else has, as far as I'm concerned," Gablemann said.

Gablemann's bill would overturn many changes the Social Credit government made last year when it passed new human rights legislation and made it more difficult to proceed with complaints. In addition, his bill would cover equal pay for work of equal value.

Meanwhile, in a legislative committee studying Vancouver City Council's proposal in May, Socred MLA's argued that city legislation should not encompass more than BC's Human Rights Act does. The proposal "comes from a respected legislative body and what we're doing is we're dancing around the business of sexual orientation," MLA Mark Rose (NDP — Coquitlam-Moody) said, according to minutes of the meet-

ing. "If people are going to be discriminated against because of that, through no fault of their own, and a legislative body wishes to add this extra protection against that particular quality in a person, then I don't see why the hell we're worried about whether or not it's consistent with a charter or goes beyond," Rose said. "What's wrong with guaranteeing more rights than fewer?"

Garde Gardom (SC — Vancouver-Point Grey), ex-liberal MLA turned Socred cabinet minister, told Rose: "You're trying to write the Bible on the head of a pin." MLA Lorne Nicolson (NDP — Nelson-Creston) pointed out that the city's "race, creed or colour" provision had been included since about 1953 — long before the Canadian Charter of Rights, any BC human rights legislation or John Diefenbaker's Bill of Rights. "Perhaps it isn't inappropriate, based on where they've been before, that they seem to be leading rather than following," Nicolson said.

The six Socred members of the committee, including four cabinet ministers, voted against including sexual orientation, family status (covering tenants with children) and source of income (welfare recipients). Rose and Nicolson voted for inclusion and a third NDP member was absent.

The Socreds approved the addition of the categories of sex, religion, marital status, physical or mental disability, nationality, ancestry, place of origin and political beliefs. The bill was forwarded to the legislature, but was not dealt with before summer recess.

Neil Whaley ●

ONCE UPON A TIME

Five years ago:

June 27-July 1, 1980: Celebration '80 in Calgary, the eighth annual conference of lesbians and gay men, disbands the Canadian Lesbian and Gay Rights Coalition. Its predecessor was the National Gay Rights Coalition (see below). Proposals are made to form a more limited group aimed at lobbying the federal government.

July 5, 1980: The national convention of the Liberal Party of Canada adopts a resolution including sexual orientation in the Canadian Human Rights Act.

July 31, 1980: The Toronto Board of Education votes to look into the establishment of a permanent liaison committee between the board and the gay and lesbian community.

Ten years ago:

June 27-30, 1975: The National Gay Rights Conference in Ottawa — the largest and most geographically representative meeting of gays ever in Canada — sees the formation of the National Gay Rights Coalition.

July 4-7, 1975: A gay caucus is formed at the NDP national convention in Winnipeg.

The gay question makes its mark

The Equality Rights Sub-Committee seems to be getting serious about gay rights

The special parliamentary Sub-Committee on Equality Rights descended on Toronto June 17 and 18, on the last leg of its original seven-city trans-Canada tour. (The September 5 reporting deadline has since been extended to October 15. Additional hearings are scheduled for Ottawa July 15 and 16, and for the Maritimes sometime in September).

Of the 36 briefs presented during the two-day Toronto hearings, four were specifically gay and lesbian. Peter Maloney, well-known gay activist lawyer, attacked the Criminal Code, Armed Forces policies and family and income tax provisions in the law for their inherent discrimination against gays and lesbians. He cited Criminal Code age-of-consent provisions and criticized its hate literature sections for failing to cover incitements against gays and lesbians. Maloney said it was "odious" that the Government of Canada, in the guise of the RCMP, should so blatantly discriminate in not allowing known homosexuals to be part of the force. David Rayside and George Smith presented a brief for the Right To Privacy Committee. They argued that sexual orientation is implicitly a forbidden ground of discrimination under Section 15 of the Canadian Charter of Rights and Freedoms and should be accorded full legal protection under that section. The brief said that, despite the 1969 Criminal Code amendment legalizing homosexual conduct between consenting adults aged 21 and over, police forces continue to believe that homosexuality is worthy of special prosecution and that homosexuals constitute a criminal minority. The brief also dealt with discrimination in employment and housing.

Tom Warner of the Coalition For Gay Rights in Ontario made a personal and anecdotal presentation to the Sub-Committee, stressing the detrimental effects on the gay or lesbian individual having to deal with a homophobic world.

Doug Wilson presented a brief on behalf of *Rites* magazine.

"To advance the dictates of the status quo is to validate its licence to oppress"

Allies of the gay and lesbian cause made themselves known to the Sub-Committee in many other briefs. The City of Toronto in its submission indicated that sexual orientation has been a prohibited ground of discrimination in its collective agreements since 1973 and that the protection should be expanded to all jurisdictions.

The Rt Rev Clarke MacDonald, representing the United Church's working unit on social issues and justice, demanded that sexual orientation be included in Section 15 as well as in the Canadian Human Rights Act. MacDonald insisted that the

federal government press the provinces to do the same in their human rights codes.

The National Action Committee on the Status of Women and the National Association of Women and the Law also called for bringing sexual orientation under the protection of Section 15.

One argument was repeatedly presented to the Sub-Committee by the gay and lesbian representatives. Given that Section 15 does not enumerate "sexual orientation" as a prohibited discrimination, it was forcibly argued that the structure of Section 15, with its inclusive rather than exhaustive list of prohibited grounds of discrimination, indicates that grounds other than those listed deserve judicial protection. Sexual orientation is one such ground in that it defines a group that is discriminated against because of the very characteristic which identifies it.

What also emerged was the conclusion that the strongest case for recognizing a right against discrimination on the basis of sexual orientation would seem to lie in a challenge to a discriminatory law or regulation as being in violation of Section 15.

Some fears have been expressed that the hidden purpose of the federal government in creating the Sub-Committee is to gather evidence that the majority of Canadians oppose a liberal interpretation of Section 15. Referring to this suspicion, Maloney told the Sub-Committee: "To advance the dictates of the status quo is to validate its license to oppress." But Sub-Committee member Svend Robinson rejected suggestions that the panel was seeking the formation of a majoritarian consensus hostile to minority rights.

There is some reason for restrained optimism.

Francine Fournier, a former head of the Quebec Human Rights Commission who played a role in the addition of sexual orientation to that province's human rights law in 1977, has been asked by the Sub-Committee to submit a report on the advisability of making a similar addition to the Canadian Human Rights Act. And the federal justice department Human Rights Law Fund has just (July 5) awarded Maloney \$5,700 to prepare a report outlining the position of the Canadian gay and lesbian community on Section 15 and on discrimination based on sexual orientation. The Fund grants money to national organizations to enable them to make representations to parliamentary hearings. As there is no national gay organization right now, Maloney appealed to the Fund as an individual on behalf of the national community for assistance. *Ric Taylor* ●

MP praised for human rights work

Svend Robinson: beyond the call of liberalism

HALIFAX — Federal NDP justice critic Svend Robinson, MP for Burnaby, was awarded a special citation June 5 by the Halifax Gay Alliance for Equality (GAE) in an informal ceremony at the group's community disco, Rumours.

Robinson was in Halifax with the Sub-Committee on Equality Rights, which is conducting public hearings into issues surrounding the equality rights section of the Canadian Charter of Rights. Although GAE had asked to address the Sub-Committee, the organization was not notified of the Halifax hearing until June 2, when Robinson contacted the group, having noted that

GAE's name was missing from the list of groups scheduled to appear. With his assistance, GAE was able to present a brief June 6. The organization was represented at the hearing by Chairperson Lynn Murphy and community outreach worker Darl Wood, who spoke about gays and lesbians in the Armed Forces.

As a token of the organization's gratitude for his intercession on its behalf and in recognition of his work in support of gay and lesbian rights at the federal level, the GAE Executive presented Robinson with a Lavender Diesel, a model truck mounted on a stand with a brass plate bearing the

legend, "For Service Above and Beyond the Call of Liberalism." The award was created by the organization in 1977 to recognize exceptional contributions to the local gay and lesbian community.

Former GAE chairperson Robin Metcalfe presented the award on behalf of the organization. When the recipient confessed that he was at a loss for words, an audience member helpfully suggested that he was, perhaps, "strangely touched." "I think I was strangely touched on the way in here," cracked Robinson.

(GANG) Robin Metcalfe ●

A I D S

Metro Toronto funds AIDS group

Metropolitan Toronto Council, in a strong show of support for the AIDS Committee of Toronto (ACT), granted \$40,000 to maintain the efforts of the underfunded group at a meeting June 19.

After two hours of debate, council voted 32-5 to bridge a gap in the financing of the ACT office. ACT had applied to Metro Community Services for a social service grant of \$277,266, but was turned down because ACT is seen as a health service.

Council member Robert Yuill argued that ACT should not be funded because Council does not currently support other disease-related organizations. Metro Chairman Dennis Flynn, connected to the gay-oppressive Progressive Conservative Party of Ontario, countered Yuill by coming out strongly for ACT funding. Phil Shaw, ACT's media relations officer, said: "Flynn was utterly amazing. During the debate, he relinquished the chair to join the debate."

Flynn argued that ACT was desperate for funding to help stop a terminal disease. "At the end of the month they will be terminal if there isn't funding," he said. *continued page 16*





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IN CANADA

Shaw, naturally pleased by Council's decision, says that ACT has "a strong municipally based ally in Metro Council." However, since the grant will fund the office only until September, he adds: "Between now and the fall, ACT will be lobbying hard and fast to secure provincial funding." **Andrew Lesk** ●

Federal, city grants to AIDS Vancouver

Vancouver City Council voted June 11 to grant AIDS Vancouver \$50,000 after its Community Services Committee unanimously approved funding. In a similar move, the federal government has also granted \$150,000 toward the operation of the AIDS Vancouver office.

Bob Tivey, Project Director, says the Vancouver office will now be able to employ three staff; aside from Tivey, two half-time personnel have been hired to co-ordinate Support Services and Information and Education. Previously, the office was maintained solely by volunteers.

MP Pat Carney (PC - Vancouver Centre), Minister of Energy, Mines and Resources, announced the \$150,000 federal grant July 2. In the announcement, Carney stated: "Until research has found a cure for this disease, it is important that we provide both support for people with AIDS and correct public information."

Tivey, while appreciative of Carney's efforts, felt that Daryl Sturtevant, Health Promotion Acting Regional Director for Health and Welfare Canada, deserved mention. "Pat Carney recognized our needs," Tivey concurred, but pointed out that Sturtevant was instrumental in preparing the necessary briefs for Jake Epp, Minister of Health and Welfare, whose office issued the grant.

Andrew Lesk ●

STATS

As of July 4, the Laboratory Centre for Disease Control in Ottawa had recorded a total of 248 adult cases of Acquired Immunodeficiency Syndrome (AIDS) in Canada. This compares with a total of 230 cases this past June 7, and a total of 97 cases one year ago.

The current total of 248 breaks down as follows:

	Total	Gay or bisexual	
		Cases	Living
Canada	248	188	104
ON	102	93	57
QC	84	39	14
BC	45	41	25
AB	10	10	4
NS	5	4	4
SK	1	1	0
NF	1	0	0

No cases are reported in Manitoba, New Brunswick, Prince Edward Island or the Territories. The one case which had previously been recorded in Manitoba is no longer diagnosed as AIDS.

You can get advice about AIDS by calling the following organizations: Halifax Metro Area Committee on AIDS, c/o Gayline, (902) 423-1389; Montreal AIDS Resource Committee / association des ressources montréalaises sur le SIDA, (514) 933-2395; AIDS Committee of Toronto, (416) 926-1626; Edmonton AIDS Network, c/o Gay Alliance Toward Equality, (403) 424-8361; AIDS Vancouver, (604) 867-2437.

Ken Popert ●

High-tech sex cops strike again

Police video surveillance disrupts another Ontario community

GUELPH ON — Six men have been sentenced after pleading guilty to charges of gross indecency arising from police video surveillance of a washroom in Guelph's Silvercreek Park. Twelve other men have been charged with gross indecency. One of them has also been charged with buggery, a charge that carries a maximum prison sentence of 14 years.

Four of those so far convicted on a charge of gross indecency have been sentenced to a \$300 fine and a year's probation. Two others, one convicted on two charges of gross indecency and the other on six, each received a fine of \$600 and a year's probation. Some of the convicted were ordered to stay out of public washrooms during the period of probation. Counsel for one of the men unsuccessfully sought a more lenient absolute discharge on the ground that his client was a heterosexual who hadn't had sex for four years because of his wife's stroke.

Most of the men were arrested June 14, after weeks of video surveillance by the Guelph municipal police force. Police refuse to divulge what triggered the surveillance, but Crown Attorney Owen Haw told the court June 28 that, since the original charges were published, the police and the Crown attorney's office have received complaints of alleged similar activities occurring at other washrooms throughout the city.

Haw, in prosecuting one case, urged the judge to not grant a conditional or absolute discharge sentence, on the grounds that the "lifestyle of promiscuity" indicated by the arrests can lead to the spread of disease among the families of the men involved. Most of the accused were married men, many with children.

The court has heard that one of the accused men has received medical help and was, as of June 20, to be transferred to a psychiatric hospital. One of the accused "tried to do himself harm" according to a June 29 story in *The Kitchener-Waterloo Record*. The story, based on an interview with the wife of the accused, claims that fear of the shame and publicity surrounding the case led the man to desperate measures. He is now recovering in hospital.

The charges have attracted much media attention and raised many questions about the role of the media and the police in the administration of justice.

On June 17, the Guelph *Daily Mercury*, a Thomson newspaper, unsuccessfully appealed a judicial publication ban instituted June 14. The ban prevented publication of names and details. Explained Managing Editor Gary Manning: "We think it (the publication ban) goes beyond what the law entails. We don't think that the law



provides for the exclusion of names of people who have been charged." Manning said that the *Mercury* was fighting to uphold the right to publish the names, yet would not necessarily print them. Said Manning: "...it becomes a very difficult choice to make, and our decision as to whether or not to publish the names is not carved in stone. We're still weighing the responsibility to the community good. That's what's foremost in our mind; doing what we feel is our duty and our responsibility to the good of the community."

Some local groups disagreed. Guelph Gay Equality (GGE) initiated a campaign to pressure the *Mercury* into not publishing the men's names. Debbie Juby, a volunteer spokesperson for the GGE said: "Publishing the names of the accused men is going to put their homes, their jobs, their families and friends in very uncomfortable positions. In the past, there have been two suicides as a result of names being publicized in incidents such as these..." Juby volunteered to be a spokesperson because "I am a friend of members of the GGE. I am tired of the harassment of gay people in general in regards to their sexuality."

A gay man added: "I think any publication of the names is going to be really harmful, no matter what the trial results are, even if they're found not guilty. There are men who are given criminal discharges for these charges, which means they have no criminal record. Yet the sheer publication of their names in the newspaper will affect their lives in the community. And this effect will be beyond the legal judgments handed down. And that's very unfair when the media becomes another form of justice."

Other organizations also opposed the publication of the men's names. The Central Student Association of the University of Guelph passed a motion June 19 calling for a freeze on the printing of the names. The president of the Guelph and District Labour Council and of the Guelph New Democrats, Derek Fletcher, endorsed a GGE press release which encouraged the *Mercury* to withhold the men's names. The June 20 edition of the *Mercury* announced a names policy. After a week of deliberation, the *Mercury* had decided to

publish the names of the accused within the context of the trial results.

By June 21 the focus of the attention had begun shifting to the question of police actions in laying the charges. Demonstrations took place outside Guelph city hall and the Eaton Centre, where a group of concerned citizens, including gays, held a banner proclaiming "Stop policing sexuality."

"That's very unfair when the media become another form of justice"

John Clifton, a protestor and PhD student at the University of Guelph explained: "We are not condoning washroom sex. We're condemning the inhumane and heavy-handed tactics used to prevent it. Use of stickers on mirrors informing of video surveillance would be a better way of dealing with washroom sex. The occasional visit by a watchman would also serve the purpose."

Police forces in Vancouver and San Francisco have attacked the problem of public sex with warnings, such as signs, and security guards. In 1978, Ontario's Niagara Regional Police observed through an open grate 47 men using a washroom for sex and issued warnings to the men concerned. Last January, they arrested 32 men who were videotaped in the same washroom. None of the men arrested this year had been caught in 1978, claims Kevin McMahon, a St Catharines, Ont reporter, in the June 1985 issue of *This Magazine*.

The Toronto-based Right To Privacy Committee believes that washroom sex is a result of societal pressures on bisexual individuals. In an information pamphlet they claim: "Unfortunately, the stigma attached to homosexual sex is so powerful that this activity has come to be organized in a very anonymous, clandestine fashion,

often in public parks and washrooms. The nuisance this behaviour causes for some people is in large measure a direct result of the prohibition of homosexual activity in our society..." The pamphlet continues: "It is somewhat ironic in the light of this crusade on the part of the politicians and the police that the vast majority of those arrested in these round-ups are not homosexuals. They are, by-in-large, heterosexual, family men who from time to time engage in same-sex activity. Once a man has engaged in same-sex activity, however, he is labelled by the authorities as a homosexual and no amount of heterosexual activity can rip this label from him. The government's policing of sexual life, in this sense, is conducted on a very unscientific basis which means that these arrests are not so much an attack on the gay community in Southern Ontario as they are a violent effort to suppress homosexual activity."

In response to this perceived assault on sexual activity, Guelph Gay Equality set up a defence fund "to provide financial help and aid to those people who wish to plead not guilty, because the court costs could be high. This organization aims for a society where we can live freely and have our own choice of life that we wish to follow."

The Guelph police refuse to release much information regarding the charges. A great deal of information is covered under the publication ban, especially information dealing with the techniques involved in the arrests. However, Deputy Chief Vernon Scott was unable or unwilling to provide much information in an interview with this reporter, and refused to allow anything that he did say to go on record. All media have been referred to Pat Martin, the community relations officer.

Sgt Martin defended the operation as a duty. "When a criminal offence is committed, the law says we have to act on that.... We use the public's money to the best of our ability. We attempt to channel it in the directions that we get the best value for our dollar, in policing the city. Our senior officers made the decision and they, I'm sure, will stand by it. I certainly stand by their decision."

Asked whether signs and warnings had been considered as an alternative to arresting people, Martin replied: "I don't see how you can draw those kinds of comparisons, to be honest with you. Certainly, when someone commits a crime, we act upon it.... However the officers became aware of that type of incident going on, they used their judgment and decided that's the best way to act upon it, and that's what they've done. As a result, the charges have been laid."

The impact of such arrests is underlined by McMahon, in his article for *This Magazine*. "To underscore the obvious, almost all of the men I interviewed who had been arrested in Welland the previous year said that they considered suicide but clung to lives which had been ruined. A year later, many still get threats and calls in the night. One man is being eaten by ulcers produced by the stress. Several lost their families, their jobs or both. Most lost all their friends."

Donations to the defence fund can be made out and sent to: Guelph Gay Equality, c/o Central Student Association, University Centre, University of Guelph, Guelph, Ont N1G 2W1.

Ian Kirkby ●

Closing the Barn Door

The Special Committee on Pornography and Prostitution, headed by Vancouver lawyer Paul Fraser, released its findings and recommendations to the public April 23. The 750-page report is the result of six months of public hearings in 22 Canadian cities and consultation with a number of government bodies. The committee also met with Drs Edward Donnerstein and Neil Malamuth, whose controversial findings on the relations between pornography and violence were frequently referred to by those testifying, and with Professor Bernard Williams, who headed the Committee on Obscenity and Film Censorship, appointed by the Government of the United Kingdom in 1977.

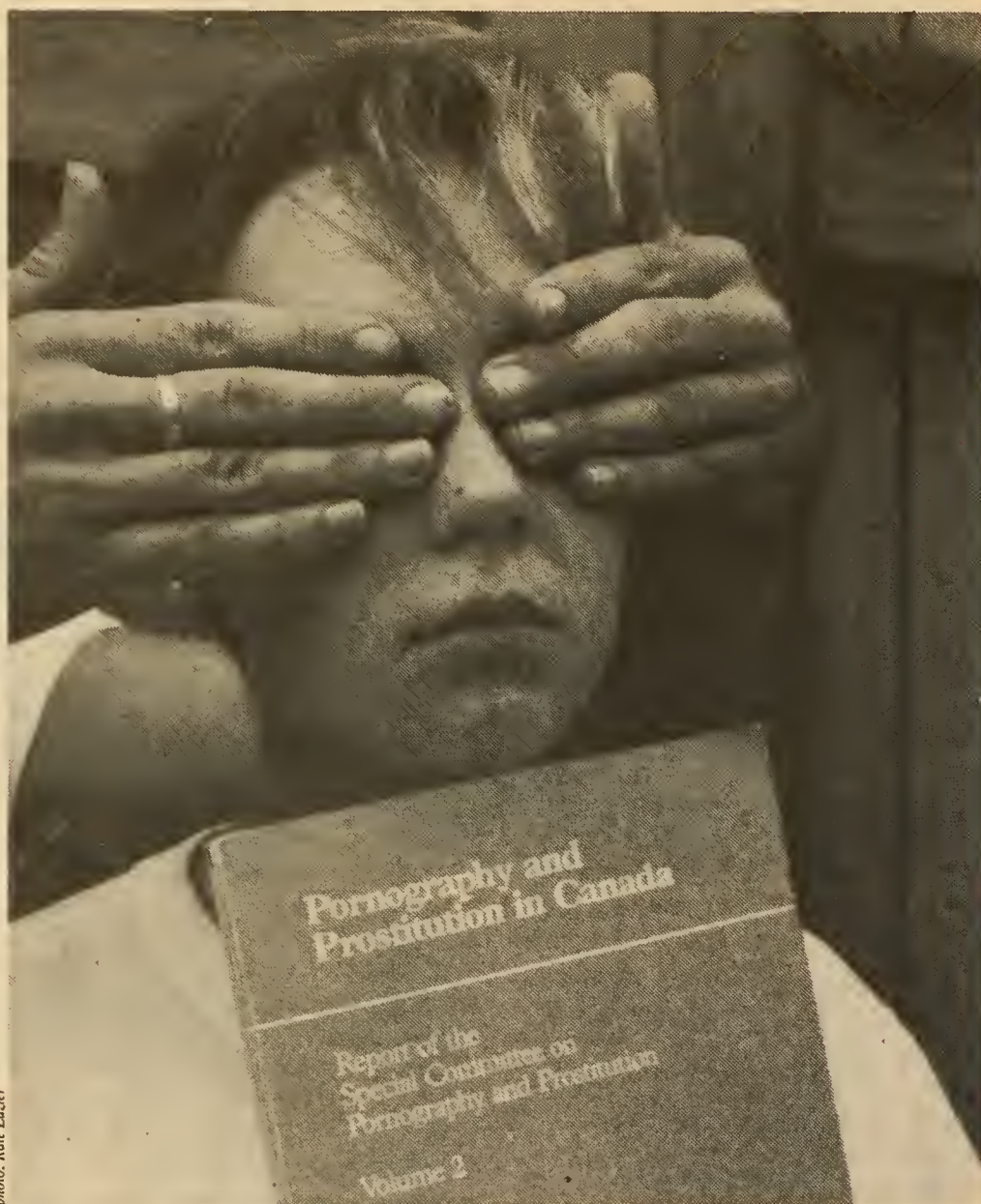
The most forward-looking parts of *Pornography and Prostitution in Canada, Report of the Special Committee on Pornography and Prostitution* are contained in the section on prostitution.

The package of legal reforms would amend nine different provisions of the Criminal Code. It would repeal the existing soliciting law (section 195.1) and amend the disorderly conduct section to take into account specific (non-prostitution) nuisances associated with street soliciting, and amend the "procuring" and "living off the avails" provisions so that only the use of violence, or the threat of it, is criminalized.

The Committee would also have Parliament revise the bawdy house law — an 18th-century anachronism used periodically by local police forces to attempt to curtail sex in gay baths, as well as to prevent prostitutes from working out of their own residences. Only one of the several gay organizations that appeared before the Committee's hearings — Montreal's Committee of Gay Cultural Workers Against Obscenity Laws — advocated the approach the Committee eventually followed: recommending the alteration of the law so that it no longer affected gay men, but continued to be available for use against prostitutes. Other gay organizations advocated decriminalizing prostitution. However, the committee also proposed an amendment that would exempt hookers from charges of keeping, or being an inmate of, a common bawdy house only if they are conducting business in residences not occupied by more than two prostitutes.

Other proposed law reforms included amendments to sections of the Code primarily aimed at gay sex, but occasionally used against prostitutes, including buggery (section 155) and gross indecency (section 157), which they propose would no longer apply to acts between any number of consenting persons over the age of 18.

Social reforms proposed by the Committee include urging all levels of government to strengthen their moral and financial commitment to the elimination of economic and social inequality between men and women and of discrimination on the basis of sexual preference (as if many governments in Canada in the '80s had such commit-



ments), the provision of adequate social programmes to assist women and young people in need, and the disbursement of funding for groups involved in the care and welfare of both practising and former prostitutes.

In preparing the section of its report on prostitution, the Committee relied on the many written and verbal presentations, private and public, that it had received; investigations into attempts to control prostitution in other countries; and research conducted by the Badgley Committee on sexual offences against children, in particular that committee's *National Population Survey* of attitudes toward pronography and prostitution. The report cautions, "It must be stressed that social surveys such as this (Badgley) can give us only a very partial and somewhat superficial understanding of the issues with which we are concerned."

In spite of acknowledging the limitations of such projects, the Fraser Committee recommends two studies of its own. The remaining prostitution proposals are for government-sponsored research into prostitution itself, and "into relevant educational programmes on human sexuality" for the nation's schools. But future studies aside, the prostitution section of *this* report contains evidence of the flaws in such approaches to social issues.

Even while it tries to grapple with homophobia in the Code's sex offences by recommending the redefinition of a common bawdy house so that it no longer means "a place resorted to for the practice of acts of indecency," the report emerges with prejudices against gay baths intact — referring to

sex in baths as "male prostitution."

Occasionally a report such as this one stumbles over some interesting information — a cop explaining how his force regularly intimidates hookers into allowing themselves to be photographed for police files, for instance — but mostly they are exercises in political expediency whose results depend on the agendas of their governmental sponsors rather than on whatever intelligence they collect. The Fraser Committee concluded from its international investigations and comparisons that "it seems that those countries... which have ignored the importance of non-legal, social responses to prostitution have experienced less success in controlling prostitution than those such as Sweden, Denmark and Holland, which have recognised the value of social strategies in changing attitudes and responding to the human problems associated with prostitution... there is no correlation between the existence of harsh criminal law provisions and effective control of prostitution... there is little evidence that decriminalization necessarily results in an increase in prostitution and related criminality." And yet it does not recommend complete decriminalization of prostitution.

The report reflects clearly how, as the Fraser Committee travelled back and forth across the country conducting its public hearings, the brave voices of individual or organized sex-trade workers — those people whose lives would be most directly affected by the Committee's deliberations — were drowned out by the middle-class voices of soul-savers, street-cleaners, social workers and uniformed cops. Imagine the possible results if the federal Tories decided to formulate public policy on, say, the rights of lesbians and gay men, by such means.

The veneer of liberal tolerance that coats the Fraser recommendations on prostitution is supposed to be the sugar that will help make the whole bitter report easier to swallow. The irony is that, no matter what the public told the Committee or what the Committee in its turn tells the government, the Tories (who didn't commission the report anyway) know what they want to do in regard to prostitution law reform, and it has nothing to do with liberal tolerance. Proposals to tighten up the anti-soliciting laws were announced before the Committee even had time to report.

In its search for solutions to the "problems associated with pornography," the Fraser Committee began by asking witnesses to define pornography itself.

Those who testified varied widely in their notions of what kind of material ought to be banned or controlled. The testimony from more conservative bodies such as the Roman Catholic Archdiocese of Toronto and REAL Women of Canada suggested that any explicit material, including depictions of consensual sex between a married heterosexual couple, was potentially degrading. Feminists who testified tended to define pornography as material which depicted abuse of power in a sexual context in such a way as to endorse the abuse.

Addressing the question of whether pornography is harmful, the Committee concluded that there are two types of harm which can be attributed to pornography: "the offence which it does to members of the public who are involuntarily subjected to it" and the "broader social harm (it does) by undermining the right to equality." These conclusions were the base upon which the Committee built its recommendations.

Although the Committee did not define pornography in any precise way, it decided that material which attracts the attention of the law is of two types. The first is "the merely sexually explicit," and contains no "appreciable amount" of violence or degradation. The other is material in which a connection is made between sex and violence, degradation or abuse "in such a way as to suggest approval of that abuse."

The first recommendation made by the Fraser Committee on the subject of pornography suggests that the term "obscenity," with its connotations of moral outrage and indecency, should no longer be used in the Criminal Code. They also recommend that the heading "Offences Tending to Corrupt Public Morals" should be removed, as should the section dealing with "disgusting objects." The material previously governed by the sections of the Code relating to obscenity would then be grouped under a new section of criminal offences relating to "pornography," with "care being exercised," cautions the committee, "that the definition of the prohibited conduct, material or thing is very precise."

These new offences are organized into a three-tier system, which would also be used in relation to offences under the sections of the Criminal Code which deal with using the mail, public performances, broadcast material, films and videos and by Canada Customs in its regulations.

The most serious offences, under this system, are those involving children and cases where actual physical harm is caused to the people depicted. A prison term of five years is the suggested penalty for publishing, distributing or creating such material. The committee assigns lesser penalties for selling or renting prohibited material,

explaining that "it is well known that it is in the production and distribution of this material that the real profits are made."

The second category of seriousness carries similar penalties, but the defence of scientific or educational purpose or artistic merit is available. Material in this category depicts adults and is considered "sexually violent and degrading pornography," although the report cautions that the word "degrading" may be too vague and may make it difficult for distributors to interpret the law. Pornography containing bestiality, necrophilia and incest is all considered degrading. "Sexually violent behaviour" is defined as sexual assault and "physical harm depicted for the apparent purpose of causing sexual gratification or stimulation to the viewer, including murder, assault or bondage of another person or persons, or self-infliction of physical harm."

"We included self-inflicted harm," notes the report, "because it is typically portrayed in a context which makes it appear that the actor, usually a woman, enjoys and deserves the pain."

In the third tier of offences are those relating to material which is merely sexually explicit, portraying consenting adults over 18. Offences in this category relate to displaying such material in places where children can see it, and in places where the public usually has unrestricted access without warning signs of some kind.

The problem of the average person's inability to determine what is legally obscene under the current law is reflected in the Committee's recommendations regarding allowable defence. If a person can demonstrate that he or she used "due diligence" in attempting to ensure that no prohibited material was included in pornography that he or she sold or distributed, no conviction can be obtained. However, clearance by a Canada Customs officer would not be accepted as a defence.

The report suggests that Customs regulations be brought into line with the Criminal Code, to avoid situation where illegal material is allowed to be imported into Canada. Customs needs to develop a clear definition of what is prohibited and this definition should be made available to the public, not merely circulated in internal Customs memos.

The Committee suggests closer cooperation between Customs and the CRTC to regulate trans-border broadcasts of pornographic material, and cooperation with provincial film and video review boards to prevent copying of banned films and videos before they are removed from the country. They recommend that those provinces which do not presently have such review boards should set them up.

The Committee also recommended that Canada Post should assign "a high priority to stopping the flow of porn into Canada by mail."

Several of the people who testified before the Fraser Committee advocated the approach taken by Andrea Dworkin and Catherine MacKinnon in the by-law they drafted for the City of Minneapolis. This by-law states that pornography is a form of discrimination based on "sex," and that it therefore violates women's civil rights. It allows individual women who believe they have been harmed by pornography to sue for damages in civil court. Canadian supporters of this approach have suggested that the provincial Human Rights Commissions are appropriate tribunals for complaints against pornographic material.

The Fraser Committee felt that some pornography could be classified as "hate literature,"

but human rights tribunals are not the right place for complaints to be heard. Lack of funding and the huge influx of pornography-related cases which would undoubtedly occur would lessen their ability to deal with other equally valid complaints which do not fall under any other area of legal attention.

"Human rights commissions should vigorously explore the applications of their existing legislation and jurisprudence on pornography issues, including exposure to pornography in the workplace, stores and other facilities. However, we do not recommend that a separate pornography-related offence be added to human rights codes at this time."

Fraser and company believe that there is a gradual shift towards acceptance of sexual relations between children and adults. They also think that the law is not a particularly effective tool to bring about changes in attitudes and behaviour. Nevertheless, in the third part of their report, they set out to defend the institution of childhood innocence by proposing criminal laws more severe than anywhere else in the western world. And while the Committee calls for an end to discrimination based on sexual preference, their recommendations actually increase the legal sanctions against homosexual activity by people under 18, as well as banning writing which defends the rights of gay youths to enjoy sex.

Children are defined by the Committee as people under the age of 18. Previous calls for reform of laws pertaining to pornography and prostitu-

How and when young people learn to engage in consenting sexual relations is never addressed

tion have used 16 as the legal age but the Committee says it set the higher limit to be consistent with the Young Offenders Act. In fact, that Act defines only persons under age 12 as children and considers those between 12 and 17 as young persons responsible for their actions.

The Committee reported that most juvenile prostitutes are 16 or older. Their most common characteristic is that they are unable to live at home with their parents. Heavy use of drugs is uncommon, few are controlled by pimps, most have criminal records and in general they hold social service agencies in contempt. The average income on a good day was estimated to be \$190. The Committee did not discover what happens to young prostitutes as they grow older, and called for more research.

No evidence was found of commercial production of kiddie porn in Canada. What does exist is sexually explicit pictures of children taken by amateur photographers known to them and sometimes circulated to others with an interest in viewing such material.

The Committee found no research on the effect of exposure of children to pornography. Lacking evidence of either danger or harmlessness, they decided to assume the worst, an assumption shared by the great majority of the population, according to the polling data in the report.

Unlike the Badgley report on sex offences against children, the Fraser report does not call for the charging of juvenile prostitutes with a crime. In this particular case they are unwilling to criminalize conduct by a youth which would not be criminal by an adult. The customers of young prostitutes, however, would be committing an indictable offence punishable by up to 5 years' imprisonment. Anyone persuading, encouraging or coercing a person under 18 to engage in sex for money, or for some other reward or consideration, including payment in kind, or to engage in *illicit sexual conduct*, would be subject to 14 years' imprisonment. Living with someone considered to be a juvenile prostitute would also rate 14 years, unless evidence could be produced showing that one was not being supported from the proceeds of prostitution. These laws would apply to people under the age of 18 as well as adults.

The Committee recommends that buggery and gross indecency remain offences when a person under 18 is involved. Since those terms are used to describe homosexuality in Canadian law, gay youth would be considered criminals, since illicit sexual conduct is defined as sexual behaviour prohibited by the Criminal Code.

In the recommendations concerning children and pornography, the production, distribution and possession of sexually explicit material portraying persons under 18 would become criminal offences. The sale or rental of visual pornography or sex toys to persons under 18, or the display for sale or rent of such material where it can be seen by persons under 18 would be illegal. An exception is proposed by the Committee which would allow young people access to sexually explicit images of adults for scientific or educational purposes.

On June 15, 1982 in acquitting Pink Triangle Press of using the mails to distribute indecent, scurrilous and immoral material, Judge Thomas Mercer ruled that the article "Men Loving Boys Loving Men" (*TBP*, December 1977) did not exceed Canadian community standards of tolerance, even though it advocated pedophilia. The Fraser Committee wants to abolish the legal test of community standards and rewrite the law under which this magazine was charged to ensure a conviction in similar cases.

The report calls for laws which would criminalize the publication, the distribution or possession of any written or recorded material "which advocates, encourages, condones or presents as normal the sexual abuse of children." Sexual abuse is defined as sexual activity directed against a person under 18 which is prohibited by the Criminal Code.

The effect these laws would have on free speech, if passed, is enormous. It would become illegal to advocate lowering, let alone abolishing, the age of consent. Works of fiction, scientific studies, birth control and venereal disease counselling directed towards young persons would all be subject to proscription or censorship. Early in their remarks, the Fraser Committee acknowledged that young people are sexual beings and should have access to healthy erotic literature. Yet the substance of the report works to deny the sexuality of the young and forbid the creation of erotica oriented towards the needs of young people. The Committee refused to examine the breakdown of the family which forces young people into the streets and prostitution. Instead of calling for laws which would allow children to divorce their abusive parents and sue for support, the Committee proposes to increase the harassment of juvenile prostitutes by criminalizing their work and living environments.

As with the Badgley report, Fraser and his committee never address the issues of how and when young people learn to engage in consenting sexual relations. And they seem determined to prevent everyone else from engaging in such a discussion.

Jim Monk ●

FOR THE RECORD

Calgary's only gay/lesbian magazine, *10 Percent Review*, folded in May. Editor Paul Ellison, citing production problems, said, "the staff didn't have the time" to meet its quarterly publishing date. Begun in 1984, *10 Percent Review* put out three issues.

Saskatoon's original gay bar has closed. The Ritz Hotel shut down, after being sold to the Royal Bank.

Bruce Garman was one of a group of people who started going to the Ritz's Apollo Room in 1971. Garman noted it was a "grubby place." Over the years there were repeated attempts by some bar patrons to harass gay clientele. The bar staff always stood up for the gays. Saskatoon now has one gay bar open every night. The Ritz will be remembered as the first bar where gays were welcome.

Metropolitan Toronto Council voted 18-11 May 28 to give \$10,000 to the Toronto Counselling Centre for Lesbians and Gays. Council member Robert Yuill, voting against the grant, said homosexuals and lesbians should not get special treatment.

But council member Jack Layton discounted the "petty and ridiculous arguments" of the right-wing. Layton felt the majority of Council "have begun to see the need for providing services to the gay community."

The Counselling Centre has an all-volunteer staff of 65 and handles 35-50 clients a week.

Paul Head, an openly gay former Ontario Provincial Police officer lost a seven-year bid to get his job back May 9.

Coming out of a Hamilton gay bar in March 1978, he was arrested, charged with gross indecency and contributing to delinquency of a juvenile. The charges were based on a 14-year-old boy's claim to have had sex with Head in a shopping mall washroom.

At 2:30 am, after nearly four hours of interrogation at the Burlington OPP detachment, Head turned in his resignation. Two days later, he tried to have his resignation withdrawn.

In March 1980, a divisional court (a branch of the Ontario Supreme Court) ordered Head reinstated. The Ontario Court of Appeal overturned the ruling, saying he resigned voluntarily, rather than under pressure.

Last May, the Supreme Court of Canada ruled 7-0 that Paul Head was not under duress when he resigned from the OPP in 1978, after being charged and arrested with gross indecency. Head, valedictorian of his police college class in 1974, was with the OPP four years.

Neil Powers ●

Network is The Body Politic's listing of community groups and services of interest to lesbians and gay men throughout Canada, published every second month. In other months, to keep you up-to-date, we publish this digest of corrections and additions. To list your group, write: Network, TBP, Box 7289, Stn A, Toronto ON M5W 1X9.

ON
ONTARIO

TELEPHONE AREA CODES VARY

Hamilton

HUGS. Drop-in Centre/Coffeehouse, first and third Monday of the month.

Toronto

AIDS Committee of Toronto. Box 55, Stn F, M4Y 2L4, 926-1626. Mon-Fri, 9am-5pm. Educates public about the syndrome, especially AIDS-affected communities and provides support services to people with AIDS and PLS, including separate discussion groups for people diagnosed with AIDS and PLS.

QC
QUEBEC

TELEPHONE AREA CODES VARY

Lennoxville

La différence. Tuesday nights, 830 Père-Franciscaire.

Montréal

Antenne Rose, culture homosexuelle, lundi 16h30, Radio Centre-ville (102.3 MF).
Aide aux transsexuels du Québec (ATQ). CP 363, Succ C, H2L 4K3. 259-4990 (Marcelle).

Association des bonnes gens sourds (ABGS). CP 764, Succ R, H2J 3M4.

Association communautaire homosexuelle de l'Université de Montréal (ACHUM), a/s FAECUM, Pavillon des sciences sociales, 3200, Jean-Brillant, H3T 1N8, 343-5988.
Association des lesbiennes et gais de l'Université de Québec à Montréal (ALGU-QAM). CP 8888, Succ A, H3C 3P8.

Association des mères lesbiennes (CROISSANTE). CP 222, Succ Delorimier, H2H 2N6, 524-1040 (Carole).
Association homophile de Montréal/Gay Montreal Association (AHM/GMA). CP 1164, Succ H, H3G 2N1, 933-2395. Services et filiales: Alpha Kira (fraternité en alternative aux bars), MARC/ARMS, Gay Info, Parents et familles de gai-e-s, Travestis à Montréal.

Aube-épine, librairie des femmes, 4050, St-André, 524-9890.

Clinique lesbienne, centre de santé des femmes du quartier, 16, est St-Joseph, H2T 1G8; 842-8903.

Comité des gais et lesbiennes de Montmorency (CGLM). 475 boul de l'Avenir, Laval, H7N 5H9.

Com'femme, loisirs, lesbiennes seulement; 277-2464.

Counselling-ADGQ, travailleur social au local les mardi, jeudi et vendredi, 843-8671 pour rendez-vous.

Eglise communautaire métropolitaine Montréal (MCQ). CP 619, Tour de la Bourse, H4Z 1J8. 525-7109 (Réel Murray, pasteur).

En forme, association sportive, 598-9728 (Robert).

L'envol, réunion AA pour femmes seulement; 454, est Laurier (dimanche matin, 11h).

Fédération pour l'avancement de la condition transsexuelle (FACT), a/s Ms Fisher, CP 293, Côte-des-Neiges, H3S 2S6.

Friends of Affirm, gais et lesbiennes de l'Eglise Unie, 3521, University, H3A 2A9. 933-2395 (Gay Info).

Gai écoute (hommes), 7 days/week, 7-11 pm. 843-5652.

Gays and Lesbians of McGill (GALOM), 3480, McTavish, local 417, H3A 1X9. 392-8912.

Gays in General/Gai-es en général (GileG), CP 2121, Dorval H9S 3K9. 933-2395 (Gay Info).

Identification, réunion AA, pour femmes seulement, 454, est Laurier (vendredi, 20h30).

Jeunesse Lambda Youth, gais, lesbiennes et bisexuel-le-s de 25 ans et moins, CP 272, Succ VMR, Ville Mont-Royal H3P 3C5. Call 933-2395 (Gay Info).

La coalition (formerly RAGLAM), Box 936, Stn H, H3G 5M9.

Ligue d'action sportive et culturelle (LASCAR), 522-7098 (Yvon).

Les archives gais du Québec, CP 395, Succ Place du Parc, H2W 2N9, responsable: Ross Higgins.

Les capables, groupe d'appui pour bisexuels; CP 966, Succ H, H3G 2M9. 933-2395.

Ligue Lambda, association sportive, CP 701, Succ N, H2X 2N2. 931-2892 ou 274-2747 (Réel), 287-2001 (Noël).

Matrix, émission de femmes anglophones, CINQ-MF (102.3), vendredi soir 22h30 à 23h et samedi matin de 10h30 à 11h30.

Montreal AIDS Resources Committee/Association des ressources montréalaises sur le SIDA (MARC/ARMS), CP 1164, Succ H, H3G 2N1. 937-7596.

Les sourcières, néopaganisme, CP 384, Succ La Cité, H2W 2N9.

Théâtre expérimental des femmes, 5066, Clark, H2T 2T8.

Rouyn

RAHCAT, Collège de l'Abitibi-Témiscamingue, CP 1500, J9X 5B5

Sherbrooke

L'Association des gais et lesbiennes de l'Université de Sherbrooke, 2500 Université, Centre social, J1K 2R1. (809) 564-5013.

Centre de renseignements et d'intervention en homosexualité, a/s Socio-culturel, 475 Parc, Pavillion 3, J1H 5M7. 564-6340

Elle et lui, Tuesday nights, Ste-Famille church. 569-0147.

SK
SASKATCHEWAN

Regina

Rumours, gay community centre, 1422 Scarth St. (306) 522-7343.

PB
PUBLICATIONS

TELEPHONE AREA CODES VARY

Action! Irregular publication of the Right to Privacy Committee, 730 Bathurst St, Toronto ON M5S 2R4.

Amazones d'hier, lesbiennes d'aujourd'hui, radical lesbian quarterly, CP 1721, Succ Place du Parc, H2W 2R7.

Angles, Box 2259, MPO, Vancouver BC V5B 3W2. (604) 684-6869.

The Body Politic, Box 7289, Stn A, Toronto ON M5W 1X9. (416) 364-6320.

Broadside, Box 494, Stn P, Toronto ON M5S 2T1. (416) 598-3513. Monthly feminist newspaper with substantial contributions by lesbians.

Ça s'attrapell, a lesbian monthly, CP 771, Succ C, Montreal QC H2L 4L6.

Communiqué, Box 990, Caribou, Maine 04736, USA.

Fireweed, Box 279, Stn B, Toronto ON M5T 2W2. (416) 977-8681. Feminist quarterly of politics and the arts.

FLAGMAG, Box 1556, Stn A, Fredericton NB E3B 5G2.

The Gay Gleaner, Box 1852, Edmonton AB T5J 2P2.

Gay Phoenix, Box 44, Stn B, Hamilton ON L8L 7T5. (416) 639-6050.

GEM Journal, Box 62, Brampton ON L6V 2K7.

Gender Review, a publication of the Foundation for the Advancement of Canadian Transsexuals (FACT), primarily of interest to male-to-female transsexuals. Box 291, Stn A, Hamilton ON L8N 3C8.

GLOW Newsletter, c/o Federation of Students, U of Waterloo, Waterloo ON N2L 3G1.

GO Info, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa ON K1P 5W9.

Guelph Gay Equality Newsletter, Box 773, Guelph ON N1H 6L8.

HALO Newsletter, 649 Colborne Street, London ON N6A 3Z2.

La mensuelle treize, lesbian paper published five times/year, CP 771, Succ C, H2L 4L6.

Metamorphosis, a publication of interest to female-to-male transsexuals. Box 5963, Stn A, Toronto ON M5W 1P4.

The Open Door, rural lesbian newsletter. Northern Lesbians (Collective), RR 2, Box 50, Usk Store, Terrace BC V8G 3Z9.

Perceptions, Box 8581, Saskatoon SK S7K 6K7.

Le petit Berdache, bi-monthly information bulletin of ADGLQ, CP 36, Succ C, Montréal QC H2L 4J7. (514) 843-8671.

Rencontres Gaies, Editions Homenreux Enr, CP 245, Succ N, Montréal QC H2X 3M4.

Rites, Box 65, Stn F, Toronto ON M4Y 2L4.

Sortie, North America's major French-language gay publication. CP 232, Succ C, Montreal QC H2L 4K1. (514) 286-7122. Office: 3961 rue St-Denis.

Target, newsletter of the Island Gay Community Centre Society, Box 695, Stn E, Victoria BC V9W 2P9.

Thompson Area Gay Group Newsletter, Box 3343, Kamloops BC V2C 6B9.

Thunder Gay, c/o Box 2155, Thunder Bay ON.

ces king would be in an intentional strangulation. Ma requi be sh Gr that Hut told made him b forceo with 23. Gro Lawlor Hutchi police i just hit the cab


Dr. Pike pointed out that some people can be sexually stimulated by having pressure applied to their neck and in such a case, are not likely to fight back.

He warned however, that applying such pressure to the neck could result in unconsciousness and or death.

Dr. Pike said it is a common practice among homosexuals to apply pressure to their necks.

He " homosexuality

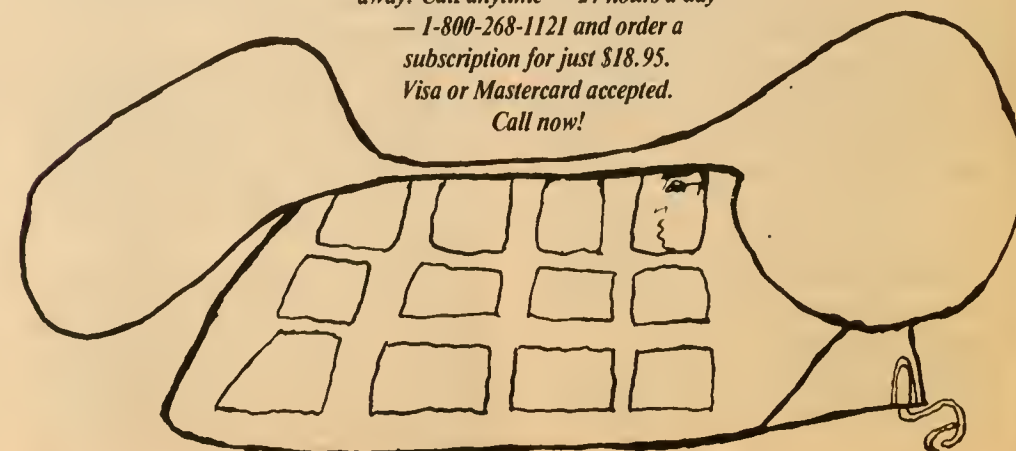
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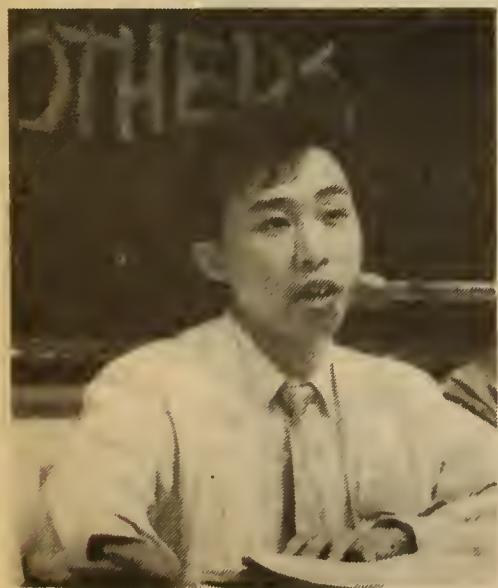
Celebrating Our Lives

A meeting in Toronto and several new North American member groups make the IGA truly international

TORONTO — Delegates and observers of the Seventh International Gay Association conference, "Smashing Borders — Opening Spaces," met in Toronto July 1 to 7, with much of the discussion focussing on right-wing attacks on gay people worldwide.

A 14 point statement released at the end of the meeting by the 500 participants from 18 countries condemned such actions as the Salvation Army's petition against law reform in New Zealand, continuing purges of gay people from the military in many countries, video surveillance of public washrooms in Ontario, lack of funding of AIDS research, and the continuing refusal of global organizations such as the United Nations to recognize gay rights.

In the case of New Zealand, where the gay community is struggling to win support for a bill that would reform anti-gay laws and make gay people eligible to lodge complaints with the Human Rights Commission, a national petition



Alan Li of Gay Asians Toronto welcomed delegates to Toronto at the opening session of "Smashing Borders — Opening Spaces."

campaign, supported by the Salvation Army, has collected over 100,000 signatures against the bill. The IGA issued a statement of condemnation of the petition, saying that it is not bona fide "because 1. many people have used false names, 2. many people have signed twice, 3. many people, including school children, have been pressured into signing, and 4. because of the aforementioned factors, the number of signatories cannot be verified." Parents in New Zealand objected to their children being asked to sign the petition in school and in Sunday School.

Sylvia Borrens, of the COC (the Dutch nation-



A Panel of Parliamentarians: Eveline Esthuis of the Communist Party of the Netherlands and Herbert Rusche of the West German Green Party addressing the audience at a panel of gay members of parliament hosted by Svend Robinson, NDP member of the Canadian Parliament for Burnaby.

al gay organization), will travel to New Zealand as the IGA's official representative to ask the Petitions Committee and the Statutes Revision Committee not to receive the Salvation Army's petition. She will also be able to report back to the IGA on the situation in New Zealand and recommend further action to member organizations in support of law reform.

The law reform bill, which was presented to Parliament March 8 by Fran Wilde, a Labour MP, is being considered in committees now and is not expected to appear back before the House until September or October of this year.

Delegates discussed, but were unable to reach consensus on, abolition of the age of consent for sexual relationships. Some feared that legal sanctions against non-consensual sex with kids in their own countries were not strong enough to prevent abuse of girls by straight men without age of consent laws. However, the conference did vote to urge governments to make the age of consent for gay people the same as that for heterosexuals.

Michael Robinson of Lesbian and Gay Youth Toronto presented the resolutions from the Youth Workshop. He called on the IGA to create a special Youth Secretariat to deal with such issues as age of consent, heterosexualism in education, lack of social and other resources for gay and lesbian youths and the need for an international information network for young gay people. It was pointed out that gay and lesbian youth, along with women and representatives from the Third World, often have limited financial resources. The Youth Workshop suggested that efforts be made by the more wealthy member groups to help subsidize representatives from youth, lesbian and Third World organizations to attend the conference next year. A similar resolution was passed in 1983 at the conference in Vien-

na, but delegates wished to re-emphasize their commitment to this principle.

One of the most contentious issues to arise in the final plenary was a series of resolutions drafted by Third World delegates calling on the IGA to support national liberation struggles in the Third World, to oppose American intervention in Nicaragua and to support lesbians and gay men involved in those struggles. All but the first of these resolutions failed to achieve the necessary 80 percent approval of delegates due to a solid block of European representatives who abstained on the grounds that the IGA had no business making policy on such "non-gay" issues.

Manuel Lujan, representative of the MHOL, of Peru, explained the position of the Third World delegates.

We feel that the people who are in the leadership of the IGA at present aren't supportive enough towards the problems of the Third World. It is going to take efforts on both sides to overcome this difference. We feel very close to the groups who have supported us: Men of All Colors Together from the USA, other American left-wing groups, Gay Asians Toronto, *The Body Politic*.... We plan to network together over the next year with other Latin American groups so that we can have a stronger position to present before (next year's meeting) in Copenhagen.

Liberation in the Third World, especially in Latin America, runs parallel with other struggles — women's liberation, the struggle of unions and popular organizations for social change.... You can't talk about it as an isolated phenomenon. Our success is tied to broader economic, sociological and cultural changes. If the IGA wants to be relevant to Latin America, it must be willing to take a stand on those issues as well."

A commitment to fuller participation by representatives from Latin America and other parts of the Third World was evidenced by the Third World Travel Fund, set up by the organizers of the conference, to assist delegates from Peru and Brazil to attend the meeting.

This year's IGA conference differed from previous ones in that, for the first time, more than one group in the host community was involved in the organization of the event.

In 1983, the Toronto Gay Community Council applied to host this year's conference. That group was suspended in April 1984, due to lack of participation by member groups. Organizing responsibility for the conference fell to a group of individuals, representing many community groups and eventually coordinated by a steering committee of six. From the beginning, the group hoped to make the conference as much a community festival as a political congress.

The Canadian Gay Archives was approached to organize a gay history conference to run concurrently with the IGA meeting. Artists and performers offered to form a cultural committee to present videos, films and original pieces of concrete and performance art.

The organizing committee of Lesbian and Gay Pride Day became involved through cooperation on *Pride Book '85*, a glossy souvenir programme of Lesbian and Gay Pride Day, the IGA conference agenda, and the schedule of history conference events.

This was the second time the IGA has met in North America. It is constantly combatting the image of a Northern European organization and meeting on this continent should help. Several North American groups became new members, including *Rites* magazine, the coalition for Gay Rights in Ontario (CGRO), and the lesbian and gay archives of St John's NB. The IGA's Action Secretariat, responsible for coordinating political action by member groups, is now located with the ADGLQ in the province of Quebec.

Increased participation by North American, Latin American and Asian groups should ensure that the International Association of Lesbians/Gay Women and Gay Men is finally truly international.

Gillian Rodgeron ●



Jean-Claude Letist of the Gay Liberation Front/Cologne and Maria Pronk of COC in the Netherlands listening to debate at one of the plenary sessions.

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No Borders Here

Sixteen years after gay men fought back against a police raid at the Stonewall Tavern in New York City, Lesbian and Gay Pride has become an international event.

Twenty-eight thousand marched in Washington DC, enjoying a sunny day and a picnic at P Street Beach.

In New York City, Mayor Ed Koch walked in the parade down Fifth Avenue, a far cry from Toronto's Mayor Art Eggleton's refusal to endorse Lesbian and Gay Pride Day because he didn't believe any kind of sexual orientation should be "glorified."

The party in Paris lasted for a week. Concerts, a dance recital and more serious forums all celebrated the gay community and its accomplishments.

Australians made Gay Pride a national affair, scheduling events all over the country with the help of seven "Stonewall Collectives."



photo: Algis Kemezis

Above: It didn't rain on their parade: Sunny smiles and sunglasses at Lesbian and Gay Pride Day in New York City.

Left: Gay Paris: A reveller at one of the week's festivities in the French capital.



Above: Putting his feet where his mouth is: New York Mayor Ed Koch marches for gay rights.

Below: Washington DC: Celebrating Gay Pride with a parade and picnic.



photo: Gai Pied



photo: Washington Blade

"Not a gay issue"?

Boy lovers excluded from West Hollywood parade

LOS ANGELES — The North American Man/Boy Love Association (NAMBLA) is distributing a petition to protest its exclusion from the June 23 Gay Pride Parade in West Hollywood.

Parade spokesperson Tracy Jordon accused NAMBLA of advocating breaking the law and said "We don't agree with what you stand for and we don't think what you stand for is a gay and lesbian issue." Jordon also claimed that NAMBLA's past participation in parades had drawn objections from the community and caused unfavourable publicity.

NAMBLA member David Watson called the move "unjust and discriminatory political exclusion." "We are a support group for gay men and youth who suffer oppression because of their sexual and other relationships with one another," he said. "We advocate changing laws, not breaking them." Watson pointed out that NAMBLA participated in lesbian/gay pride parades in Boston, New York and San Francisco.

The Los Angeles move to exclude NAMBLA echoed a decision by the New York Lesbian and Gay Community Center which refused NAMBLA's request to rent meeting space in the Center last spring. Center president Irving Cooperburg said that NAMBLA was too controversial and might jeopardize the Center's fundraising efforts. That decision is being protested by New York's Heritage of Pride Inc and Gay

and Lesbian Independent Democrats.

Moves to exclude NAMBLA from the gay movement come at a time of increasing police pressure against pedophiles. Chicago police made headlines with claims they have cracked a pedophile ring which used computer networks to communicate names, addresses and descriptions of hundreds of children "considered 'vulnerable, available and receptive'." Jack Smith, general counsel for the US Federal Communications Commission, said the use of computers to exchange information on child "victims" "appears to be proliferating." Press coverage in the Chicago *Sun Times* seems to be designed to conjure up images of a dangerous national pedophile conspiracy. ●

Delay tactics slow French law reform

Anti-racism law goes ahead but homos have to wait

PARIS — The French Senate refused June 17 to endorse the extension of this country's anti-racism laws to include gay people, but the government-sponsored bill, which has already passed the National Assembly, is expected to return there to become law during the summer.

French anti-racism laws were passed in 1972 and 1975 and can punish discrimination by fines up to 30,000 francs and a two-year jail sentence. Extension of these laws to prohibit discrimination on the basis of sexual orientation has been a demand of the gay movement since 1979 when the CUARH (Emergency Committee Against Homosexual Repression), collected more than 10,000 signatures calling for the inclusion of sexual orientation.

A new legislative package, including the measure to protect people on the basis of lifestyle (moeurs), was introduced by the Socialist government on International Women's Day March 8, and easily passed the National Assembly May 23. Homophobia raised its head in the Senate, however.

"With this amendment, nobody will have the right to refuse employment to cannibals," said Senator Louis Boyer. "They want to authorize ultra-lax lifestyles even though we live in a society of normal people. Perhaps there are some homos in government, but when they try to transform society into a homo society, we have to draw the line."

Although the Senate's move will delay the bill it will not be able to prevent its final passage, or the growing unity between France's vibrant anti-racism movement, SOS Racism, and the lesbian and gay community. SOS Racism has organized thousands of French highschool students in a national campaign to fight racist violence which is directed primarily against African and Asian immigrants. This year, the organization's founder and president, Harlem Desir, marched with 4,000 lesbians and gay men in the annual Paris "Gay Pride" demonstration, June 22.

In spite of the continual weakening of France's socialist government, which has been responsible for implementing nearly all the reforms demanded by the country's gay movement, and the probability of a shift to the right in the next elections, gay people seem optimistic about the value of the legal initiative. "The final adoption of this law will be a valuable weapon in the fight against anti-gay discrimination," concluded Herve Liffan in the Paris magazine *Gai Pied*. ●

Spain takes the first steps to reform

Government supports European Council recommendation

MADRID — The Spanish parliament voted June 11 to support Recommendation 924 (1981) of the Parliamentary Assembly of the European Council, which asks governments of member states to outlaw all forms of discrimination based on sexual orientation.

Spain is the first member of the European Community to adopt the recommendation. The country is in the process of reforming its Military Penal Code and the next step should see criminal code reform to remove the crime of "public scandal." Other probable reforms include protecting people from discrimination on the basis of their sexual orientation and a uniform age of consent.

The move was the result of regular contacts between lesbian and gay organizations and the Spanish Socialist Party government. It is hoped that the formation of a new National Alliance will strengthen the influence of Spanish gay organizations. ●

Telling the story in their own words

Gay American Indians to publish anthology

SAN FRANCISCO — Gay American Indians (GAI) has received a \$7,500 grant from the Chicago Resource Centre to produce a book-length anthology documenting the past and present lives of gay American Indian men and women. The anthology will include essays, oral histories, stories, poetry and artwork.

"Our history project has already gathered references on traditional gay roles in more than 100 different tribal societies throughout North America," said Randy Burns, GAI vice-president. "We hope this anthology will help our families and communities understand us better as gay people."

GAI was founded in 1975 and has more than 700 members nationally and internationally.

Contributions can be submitted to the GAI History Project, 1347 Divisadero St, N° 312, San Francisco, CA 94115 USA. ●

Setting a precedent in Belgian law

Bathhouse keepers free after two months in jail

BRUSSELS — Michel Vinceneau and Rudy Heanen were acquitted May 29 on charges of keeping a disorderly house in connection with raids against Belgian gay baths in March 1984.

The two were imprisoned after the raids and were released only after two months of repeated protest from gay, civil rights and educational groups. Vinceneau, a law professor, took advantage of his time in prison to produce a book on Belgian "debauchery" laws which has recently been published.

The decision sets an important precedent by stating that "debauche" (debauchery) is synonymous with prostitution. Previously the word was used to criminalize a wide range of non-conformist sexual behaviour. The decision went on to say that: "In a pluralistic and tolerant society, minority sexual attitudes, as long as they are discrete and consensual, must be accepted. There has been a perceptible change in this regard in public opinion, in scientific analysis and in the attitude of the public authorities which presently assists associations with the goal of defending the homosexual minority." ●

Defendants in suspended animation

Trial would decide if gay words are indecent

LONDON — Committal proceedings against the nine people charged in connection with the raid on Gay's the Word bookshop in April 1984 concluded June 28, but no verdict is expected until the end of July. Magistrate C J Bourke must decide whether there is enough evidence to send the community bookstore's eight directors and one staff member to trial on charges of fraudulently conspiring to evade the prohibitions on the import of indecent or obscene material into the United Kingdom.

During the five days of testimony, customs officers explained the criteria used to determine

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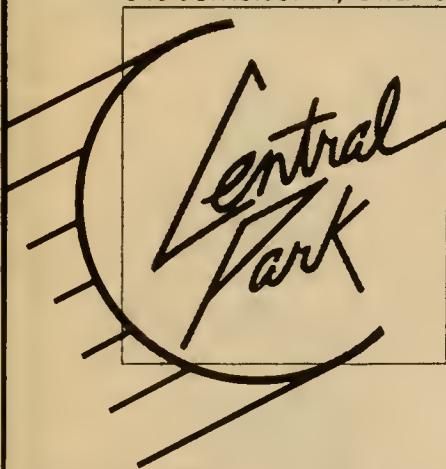
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THE WORLD

whether books could be seized. Officer David Woods said that he stopped books if he thought there was "something wrong with them." Any "gay" books coming into Britain are examined by Customs as possibly obscene. Both a book of Verlaine's poetry and a health guide dealing with AIDS fell under this category.

Officer Robin Fallows revealed that Customs and Excise keeps a register of names and addresses of suspected importers of obscene material. It also lists books which have been classified as either "obscene" or "cleared." The list is available only to customs officers, and importers cannot discover whether material that they have imported is obscene or not.

As in Canada, it appears that many of the decisions are left to the discretion of the individual officer. Derek Riley testified that he associated the word "gay" in Gay's the Word with homosexuality and the practice of homosexuality with obscenity. "It is my opinion as a normal person that certain acts may be considered indecent." In response to further questioning by defence counsel Geoffrey Robertson, Riley agreed that by "normal" he meant heterosexual.

If sent to trial and convicted, the defendants could face prison terms of up to two years and fines of up to £1,000 per charge. There are over 100 personal and joint charges.

Donations to the fund to defend Gay's the Word can be sent to 66 Marchmont St, London WCI. ●

Meanwhile, Club Bath's Chain entrepreneur Jack Campbell announced he is opening a new chain of "health conscious" gay spas. The new chain, which includes many affiliates of the Club Baths Chain, will provide more athletic facilities, distribute AIDS information and eliminate "high risk" areas such as poorly lit common rooms. ●

A school of their own

Harvey Milk High helps gay kids cope

NEW YORK — Twenty teenagers have received a second chance at a high-school education through attending Harvey Milk High School in Greenwich Village.

The school opened April 1 in the Washington Square Methodist Church. The New York Board of Education provided \$50,000 through its Off-Site Educational Services programme to pay the salary and benefits of one full-time (gay male) teacher and portions of the salaries of the part-time support staff: a teacher-trainer, a career counsellor and an assistant principal. The rest of the funds, covering rent and school supplies, have come from the Institute for the Protection of Lesbian and Gay Youth (IPLGY).

The fourteen boys and six girls currently enrolled at the school range in age from 13 to 19. All have suffered harassment in the regular school system because of their sexual orientation. One boy was assigned to the girl's gym class at his previous school because the teacher didn't think he was masculine enough for the boys' programme.

The school operated without any publicity until June 6, when front-page stories in the New York daily papers announced its existence to the general public. Apparently, neither Mayor Ed Koch nor the superintendent of schools was aware of the school until the news stories appeared. The programme which funded Harvey Milk school also operates several other alternative schools for students, such as teenage mothers and drug abusers, who cannot attend regular public schools.

Joyce Hunter, a social worker who is the programme director of the IPLGY, responded to accusations that the school is encouraging "ghettoization" of gay kids by saying that "This is not for all gay kids. This is for those kids who are not making it in the conventional high-school system." ●

AIDS

Native charges "AIDS gate"

Bath owners vow to clean up act

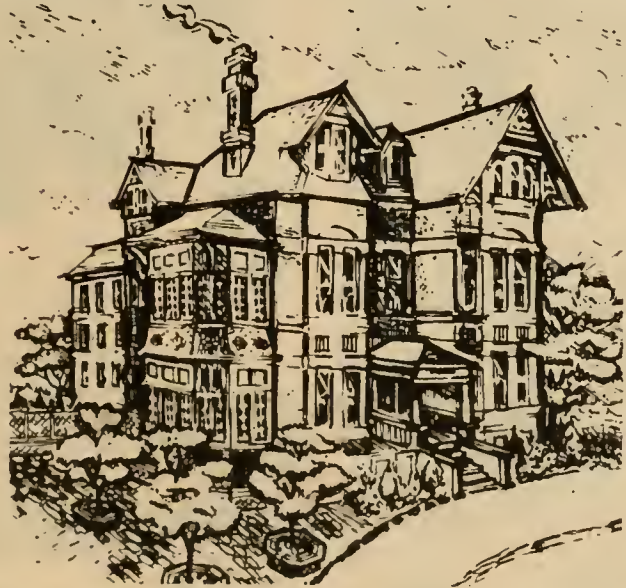
NEW YORK — The *New York Native*, this city's largest gay publication, has launched a series of front page and editorial attacks on Dr Robert Gallo, "discoverer" of the so-called AIDS virus, HTLV III.

Native publisher Charles L Ortleb charges that Gallo committed fraud, stealing the discovery of the AIDS virus from Dr Luc Montagnier of the Pasteur Institute in Paris. Ortleb claims Gallo classified a sample of Montagnier's LAV virus as part of the HTLV family which had been the focus of Gallo's work, so that he could claim credit for the discovery. Ortleb charges that this misclassification has set back AIDS research and the development of a vaccine. The *Native* goes on to quote a British scientific journal that reported there was growing evidence that the AIDS virus has nothing to do with the HTLV family.

Ortleb is calling for a Congressional investigation of Gallo's work. The National Cancer Institute, which employs Gallo, called the charges "preposterous" and refused further comment.

A meeting of 53 bathhouse representatives from across the US has unanimously agreed to promote "sexual responsibility" by distributing AIDS literature and encouraging the use of condoms. Stanley Berg, managing director of the Independent Gay Health Clubs, said that businesses agreed to work with local health departments "to the fullest possible extent."

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IN MEMORY

Controversial publisher dead at 53

SAN DIEGO — David Goodstein, former lawyer, Wall St investor and publisher of *The Advocate*, died of cancer June 22 following surgery. He was 53.

Goodstein bought the local Los Angeles paper in 1975 and turned it into a glossy national news-magazine. He also developed the "Advocate Experience," a human-potential workshop modelled on EST. Goodstein's regular editorial column in *The Advocate* expressed his strongly held and often controversial views aimed at integrating the gay community into the mainstream of American life. ●

Bay Area Reporter (San Francisco), Gai Pied Hebdo (Paris), Gay Community News (Boston), Montrose Voice (Houston), Philadelphia Gay News (Philadelphia), The Advocate (Los Angeles), Washington Blade (Washington, DC), Stephen Hunt (Chicago), Robert French (Sydney).

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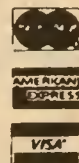
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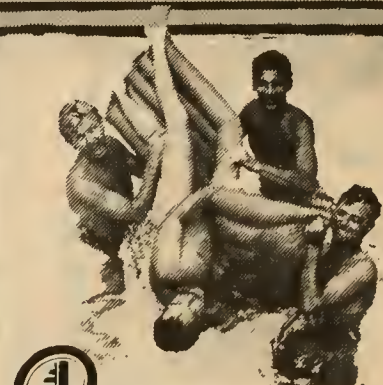
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Dying To Live



I am well. I am 40 years old and I am well.

The man across from me in this small, cluttered bachelor apartment turned 37 on June 14. He lies stretched out on the sofa, smoking a cigarette. The smoke curls in front of him, drifts past his sparse, colourless hair to be sucked out the open window into the noisy domain of Jarvis Street. His name is Jim Black, and he is dying.

We are watching a video. On the screen, it is five years ago. I am wearing glasses, drinking coffee and answering questions about gay politics and gay life and aldermanic candidate George Hislop and park sex and you name it. The man asking those questions is Jim Black. On screen, he is 32 years old looking 25, fresh-faced, slightly nervous. His hair is almost shoulder-length and very blond, almost white. He is well. He is oh-so-young and new and eager and fresh and earnest, and he is well.



Emotional lovers, roommates, friends: May 1984, three months before the first signs, Jim Black in a hug from Kevin Stacey.

by Gerald Hannon

On screen, on a cable show called *Lifestyle* that he produced each week with a friend and beamed out to the 14,000 people in Simcoe, Ontario, he is pressing me about an article I had written called "Men Loving Boys Loving Men." "Isn't it questionable? Isn't it wrong, all this talk of sex with boys?"

Five years later he snorts, speaks up from the sofa, drowning out the rest of his question, my reply.

"It was so hard for me to ask those questions without admitting I was gay. I was such a typical closet case. I had a low-to-nonexistent sex life. I was such a smalltown boy. It seems like a million years ago."

His voice is slow and measured, high, lingers overlong on final consonants. He can sound almost prissy sometimes.

Seems like a million years ago. But Jim Black moved to Toronto just in 1983 to start life afresh,

freed at last from the withering constraints of life in the small Ontario town he was born in and where he fully expected to die. Two years and maybe 20 sexual partners later he is a PWA, a Person With Aids, who feels he won't make it to Christmas, who weighs 119 pounds, down 66 pounds and losing, at one point, two pounds a week.

Twenty sexual partners. Fewer than one a month. Looking at him, looking at him reaching gingerly over to the coffee table to stab out his cigarette, turning again to the cherubic man on television, I can't help but think, "he doesn't deserve this." No one does, of course, but god, this one seems like such a cruel joke, like such a pointless goddamn kick in the teeth. Jim Black, born 1948 Simcoe, Ontario. Lived 35 years in Simcoe, Ontario. Worked in a corner variety store just two minutes from home. Cared for his invalid mother. Was thought to be the town queer but almost never had sex with anyone; was, in fact, impotent from the age of 19 to 32. Tried suicide four times. Came

close, but never quite got it right. Moved to Toronto, had sex 20 times, and is going to die for it.

Five years ago. I am talking about sex in the park — how much I like it, how private it really is, and two friends who have just come into the apartment say, "hey, Jim's gonna say his park thing," and almost right on cue, five years ago, Jim Black says, "I'd probably faint if I saw someone having sex in the park," and the two friends hoot and Jim, today, smiles ruefully like someone who's been ribbed on *this* one many times before and starts to tell me about the parks.

"I discovered Allan Gardens last September. Late at night I'd go over there but not for sex really. I used to go over there and sit and watch the people. It got to where I'd sit and talk with all kinds of people. Then I'd go home. But sex?"



REFLECTIONS ON THE *Black Death*

Twice, maybe, in Allan Gardens. Then I discovered Balfour Park — a hell of a lot more fun. And I wasn't so shy. It was in the bushes and it was dark and anonymous.... The funny thing is I don't believe in anonymous sex. I feel like such a hypocrite. I did it. But I don't believe in it. Anyway, it only lasted about a month."

And you think that's what did it, don't you, gobbling all that come in the park, dick after dick and all of them anonymous just like he said? Tempting, isn't it? But Jim started feeling sick the very next month, and that's a little fast for the AIDS virus and anyway, *he* thinks he knows when it started, and it wasn't your classic "sordid" encounter but a nice little tryst set up through the classified pages of the *Toronto Star*.

"He was from South Africa. We arranged to meet and he was waiting in the lobby for me when I got home from school. I was taking a federal tourism course in Mississauga. We had sex. We spent an hour and a half, two hours together."

"You got fucked?"

"Yeah. It was always something I said I wouldn't do. But I got real involved.... And it didn't hurt, so.... I blew him too. He came about six times. And I'm a swallower...."

Time for his joke now, the one that's appeared in so many interviews with Jim Black. "So you see," he says, "I've got a case of *foreign* AIDS."

"You've got to keep a sense of humour. If people say 'Oh you poor thing' I say bullshit. I can feel sorry for myself. I don't need any help, thank you very much."

Not the greatest, maybe, but he's trying. "You've got to keep a sense of humour. If people come in the door and say, 'Oh you poor thing' I say bullshit. I don't need that. I can feel sorry for myself. I don't need any help, thank you very much."

I got to see him better at it a month later in a hospital bed, his face partly eroded by some yeast-like growth, his hands so covered with it they were encased in loose-fitting cartoon-type gloves and he was kibbitzing away with a very young woman who was the hospital chaplain. She looked very new to the job. She looked as if she wished Mr Black could be just a *teeny* bit more serious about dying.

I think he is though. I think dying has become his project, and he is planning it with a ferocity and intensity and skill that his meager and uneventful life denied him.

"This is my one contribution to life," he told me. "And I have to die to make it."

What was there before?

"I was lonesome," he admits bleakly. "When

I moved here I didn't know anybody. I sat there and stared at the walls and did my homework and was just bored. I didn't have much money so I couldn't go out drinking. And when I did I felt like a kid in a candy store. All those gorgeous guys.... But I wasn't that sexually active. I wouldn't *do* anything unless somebody came up point blank and said something to me. A lot of people must have thought I was a snob, but it was plain old insecurity."

"I guess I was partly scared of catching some disease. But AIDS wasn't one of them."

Toronto, it was turning out, didn't seem that huge an improvement over Simcoe. Then Jim met Kevin Stacey.

Kevin was 17, and, in his own words, "not exactly a street person, but...." Something clicked — not sexually; they both say "yuck" when the very notion of sex between them comes up — but in just about every other way this very odd couple worked out just fine. They became roommates and still are today.

"I was getting better at going out," Jim remembers. "I was more confident. Though going out with Kevin everyone would be cruising *him*. I could have gone out stark naked and no one would have noticed. I hated that. Guys have pushed me out of the way to get to him."

Kevin was young and handsome; Jim was not. And maybe there was that tension when they went out together and everybody looked right through Jim and right at Kevin, but I sense there was a kind of paternal pride too. And for Kevin: "Jim's helped me mature and grow. He's been my father and my best friend and my emotional lover. He was the security and stability I needed in my life...."

And off they'd go to the Quest for a beer and a laugh, handsome young Kevin and acerbic, eccentric Jim and they'd have a good time and turn just about everything into a joke, including that weird disease that seemed to be going round the States but that no one up here seemed to know very much about.

Then, in August of last year, Jim got sick. He was sick for a whole month. He got within two weeks of finishing his travel course and just

couldn't do it — he went to school every day but says that he doesn't remember a thing. Then one day he just collapsed, and was taken to Wellesley Hospital.

He says the first question they asked him was, "Are you gay?" He said he was. They took some tests, and then they told him they thought it was either malaria or AIDS.

Malaria? In Toronto, in 1985? But that's what they treated him for and it worked. It took about four weeks, but whatever it was, he got over it.

Two months later, he began to feel sick again. "I thought it was the flu. I'm very susceptible to flu. So I went back to Simcoe for a week and I got better. Then in November I got sick again. I was really weak. I wasn't hungry. Funny taste in my mouth. After a couple of weeks of that I couldn't get out of bed in the morning I was so weak. My friend Lonny from downstairs had to come up and help me go to the bathroom. I had to have a pail beside the bed because I was throwing up... But I didn't go to the doctor. I figured I'd get over it. That it was the flu."

But it wasn't, obviously, because it wasn't going away. Jim finally went to a doctor who diagnosed Hepatitis B, and then got him checked into Toronto Western Hospital. They did a lot of tests there, but released him in time to spend Christmas at home.

When he got back to Toronto in January, Kevin told him that Dr Jenny Heathcote from Western had called and wanted to see him.

"I went down to see her and she told me to come in and sit down. Then she said, 'It's AIDS.' I said, 'Is it buy the casket and order the flowers time?' She said 'yes.' And that was all we said about it."

Was she shocked by his levity? That this young man's very first question would be about dying? Was she more used to fatally ill young men who would deny it, rage, or clutch about wildly for treatments, cures, hope of any kind, hope that would keep them living?

February 1985: "The only special strength we have is love."



photo: David Rasmus

She could not know that, for Jim Black, dying would become his way of arcing his life, finally, into meaning, of clutching and shaping the life that for 35 years had sifted away through his fingers in the dreary round that was Simcoe, and the variety store, and his dying mother, and his invalid father.

"I knew nothing about AIDS before I got sick and I was angry. Nobody spoke out. What are these people feeling? I had a big mouth. If anyone could do it, I could."

He had practised dying before, with the not quite too many pills and the amateurly slashed wrists. He had not got it right, and lurched each year into yet another year of "feeling I was a rotten human being who didn't deserve to live. I wasn't contributing anything... everything and everybody would be so much better off without me."

He had practised dying before, but this time he was going to get it right. Within a week of the diagnosis, he and Kevin went together to talk to someone at the AIDS Committee of Toronto.

"I knew nothing about AIDS before I got sick," Jim says, "and I was angry. Nobody that I knew of who had it — except in the States and only occasionally — spoke out. I got tired of opening newspapers and reading that this one had died of AIDS in Ottawa and this one in Vancouver. No one was talking and if they were it was all statistics. Who cares? That doesn't tell me anything. What's it *like*? What are those people *feeling*? What are they going through — the emotional, the physical?"

"So I decided — I had a big mouth, and if anyone could do it, I could."

I began this article by saying I was well. I do not want to die, and in my seamless good health I can almost despise the ill. I did not feel charity or pity when I first saw Jim in his hospital bed — I felt disgust. Death seemed to be inside him clawing its way out and the not very pretty marks of that struggle were everywhere on his thin and wasted frame. I felt he had no right to be unwell, to be such an affront to a bright spring afternoon.

I felt differently when I left his room, though I was not there for very long. We didn't speak much — he spent most of the time chatting and kibbitzing with another friend and the young hospital chaplain. The physical ravages do finally fade behind the ceaseless good humour and the steely resolve to take his death as an accepted and inevitable part of *his* life, more fully his than any-



photo: David Rasmus

thing else had been, as much deserving of that bright spring afternoon as the chaplain's starched white smock or his friend's hearty laughter.

When Jim Black went to the AIDS Committee of Toronto, he went hoping that he could put a human face on AIDS, that by standing up and acknowledging that he had the disease he could help defuse some of its mystery and terror. He has done that, but he has also done more — he is helping to put a human face on dying for the many of us who find death is worse than terrifying — it is an embarrassment. No one we know would do anything like that. Increasingly, those we know and love are doing exactly that and we have



nowhere to look but to each other for guidance from that shabby and inhuman embarrassment that stills our hearts. We could do worse than begin by looking to Jim Black.

I do not want to leave the impression that he is heroic and alone. Dying of a rare and frightening disease tells you who your friends and family really are. "Some of my friends disappeared," Jim says. "As far as they're concerned, I'm dead already." Some relatives who never meant much anyway have dropped him. But Kevin's first response — "How could you do this to me?" — as youthfully self-centred as it was, told Jim his death would take something valuable away from Kevin. He and other friends are with Jim when they can be, call in when they can't, visit him in the hospital when he is there.

The AIDS Committee of Toronto has earned his high marks for their quiet competence, their support, encouragement, their ability to provide

him with the media platform to say his simple message over and over again.

"I'm not ashamed. I'm sure as hell not ashamed."

"Be cautious, but don't live in fear. Fear can do what the religious groups haven't been able to do to us."

"You can't catch it from sitting and talking to me. Unless we have sex, or I give you a blood transfusion while we talk, you're not going to get it."

"Don't turn away from your friends. And don't latch on to them and suffocate them."

"Don't give up. Hope is important. If nothing else, I want to leave hope."

Something of Jim Black's gay life began by talking to me on a small-time cable television show for some few hundred people who might have been watching in a backwater provincial town. The final testament of his short gay life is *No Sad Songs*, a new film by Nick Sheehan, to premiere at Toronto's Festival of Festivals this fall. The title is taken from what Jim has chosen

for his epitaph — "Sing no sad songs for me, for I have found myself."

Jim Black is saying what every gay person who has ever stepped out of a closet has said — "you can't shape my life anymore. I am going to seize it and shape it myself." Jim Black's life and his death are one and the same now, and he is seizing and shaping them both.

No sad songs. Not when he built in Toronto what had always eluded him in Simcoe — a network of friends, people who are helping him seize and shape his life and death, people like his roommate Kevin, who looked at Jim awkwardly and said, "I'm not very philosophical," and then looked at me and said, "The only special strength we have is love."

Amen. ●

As of publication, Jim Black is alive and living with his friends and AIDS in Toronto.



THE REAL DIRT

Gay gardeners find that nurturing perennials and cruising slugs can satisfy the sense, soothe the soul, and help them find new friends

by Doug Grenville

Right from the day my first gritty little poppy seeds revealed themselves to be tall elegant plants with oriental red petals more delicate than silk, I have been hooked on gardening. It was my eighth year. A neighbour had given me the tiny seeds. As the poppies burst through the soil they provoked questions of life I had not previously formulated. Each year I collected seeds from the best flowers, only to be more intrigued by the influence my selection had upon them.

Since then I have begun wonderful friendships through a common interest in gardening and have shared my hoe with a handsome young lover. My very first love began in a grand estate garden. It remains with me now, especially so because he has died, as a moment in the moonlight in the white garden, where the flowers collected the light and the scent of roses embraced us during our first kiss. This, of course, led to further gropings in the summer house, hidden from neighbours by the grape vines.

Gardens satisfy more than our senses; they soothe the human soul. For those who know and love plants, gardening is a way of life. Both gardens and individual plants can have exotic and interesting histories (I have a friend who claims that his English ivy was stolen from the walls of Westminster Abbey). Some of my favourite gardeners consider gardening a dynamic art form. To me gardening is mostly an assurance that life is renewed.

This year I attended the annual plant swap held by members of Toronto's Out and Out Club. Emotions ran high at the start of the event. A few sought-after specimens had caught the eyes of some of the more avid gardeners. Several were making moves toward the plants when the organizer, Tony Whittingham, brought order to the meeting — a few eager hands were slapped in the process. After much confusion, general agreement was reached that the prized plants would be auctioned and the less popular specimens would be sold at a fixed price.

Acting as auctioneer, Tony tried his best to please all — at times taking his spade to the clumps of perennials to share among the top bidders. The seriousness that marked the beginning of the meeting soon dissipated (with some help from the wine) into a very entertaining afternoon. I became quite undecided about my desires; was it the gardens I enjoyed the most, or the gardeners?

A later field trip by the group to the Royal Botanical Gardens in Hamilton (we all aspire to the RBG) was marked not so much by the numbers that came, but by the spirit of those who did. The Gardens presented exceptional blooms this year, with the perennials attracting us most. In one plot the yellows of hybrid primrose contrasted with the silver leaves of yarrow and purple blooms of veronica. The spikes of loosestrife were alive with bees, oblivious to the admiring gardeners. All the senses were stimulated by the colours, textures, smells, and the sounds of the insects. Activities of the day included an olfactory judging of the magnificent iris garden. (Conclusions of this explora-

tion were that the pastel blue and mauve iris possessed a high quality perfume, whereas the purple to almost black flowers, although fabulous in colour, were best avoided by the nose.)

Peonies were simply enjoyed for their outrageous displays of colour, spreading across the lawns like petticoats. Their subtle sweet scent drew many of us to bury our faces in their gigantic blooms. The fine day had also attracted many other visitors to the RBG. The vast majority preferring the not-so-subtle display of iris and peonies. The inevitable brides showed a definite preference for the rose garden, but the group decidedly preferred the perennial display with its all-blue garden, its garden entirely composed of grasses and the other mass groupings of hybrid perennials. The peonies had provoked our playfulness; the perennial garden elicited a serious, almost solemn, respect. Here the group lingered, suppressing emotions of jealousy (and the desire to steal cuttings). We all knew our own gardens, despite our love for them, would pale against the splendour around us.

After the tour of the Royal, I still remain undecided; do I enjoy the gardens or their gardeners the most? Perhaps I have yet to find the right gardener? In the meantime, I shall continue to enjoy both.





photo: Doug Grenville

JIM AND PAUL: HYPNOTIC HORTICULTURE

When Jim Dougan and Paul Sheppard bought their first home, it was their garden they most had in mind. They had been gardening for 10 years, but in a rented city plot. In their apartment they had satisfied their urge to grown with an extensive collection of tropical plants. Now, with just over two years of invested time and energy, they are glad of their decision to become homeowners. The home, a former rectory for the Anglican Church, had some interesting plantings before Jim and Paul arrived. However, as Paul says, "The old guy was quite a gardener, but had left it unattended in his later years." The rejuvenation has included making raised beds for their vegetable garden, transplanting shrubbery, the introduction of spring bulbs and the cutting down of the old cherry tree. That was a somewhat contentious issue in the neighbourhood, as it has been a tradition to allow the local children to pick the sweet cherries. "It had to go," said Jim, who was more concerned that his vegetable garden receive proper sunlight and moisture. He still has to battle the poisonous effects that a neighbour's black walnut has on his soil (hence the raised beds for the vegetable garden).

The winter months are spent on projects inside their home, as well as, careful planning for next year's garden. February blues are further overcome by starting up a heated cold frame. They sow many vegetables and salad greens very early in the season using the heated frame. Paul says that they have now succeeded in extending their outdoor gardening from March to November. The early start that they have is very evident in their garden.

Winter also allows for time to be spent with the local gay organization. Both Paul and Jim have been active members of the Guelph Gay Equality for more than 12 years.

This year's garden favourite for Paul are the calla lilies. They are planted at the base of a large wooden barrel that collects the rainfall from their roof. The overflow keeps the lilies moist, necessary for the exotic flower. Jim's preference is for the native plants he has established in the garden. Twisted-stalk, ostrich ferns, bloodroot, trilliums, hepatica and Solomon's-seal all combine to make a lush spring and early summer display of our finest natives.

Keeping a perennial garden in constant bloom from early spring to late fall is Paul's greatest ambition. He maintains a diary of bloom times and of changes he wants to make for next year. A sample entry shows that there were not enough yellow crocuses in the back garden this year. A comment exclaims, "Oh, where does one put a bleeding heart in the 1980s!"

This year Jim and Paul were rewarded for their efforts. Their home restoration and garden plantings won them the prestigious Heritage Award, presented by the Guelph City Council for contribution to the improvement of the public domain. Jim and Paul's meticulous restoration of their front porch was the main reason for winning the award. The porch is striking in appearance, though very unusual in its design; Paul says "It has been described as a Moorish Gothic and Greek revival, with Canadian accents." Paul had carefully replaced 58 of the front railing's spokes. Their gardening efforts were also noted in the award's dedication, which states, "The initiative and dedication manifested in the renewed porch are also apparent in the plantings which further enhance the property."

Jim and Paul feel that more people should get into gardening. They believe strongly that there is therapy in the hypnotic relaxation of weeding, pruning and hoeing. Gardening provides tremendous release from tensions, say Jim, who suggests herb gardens for balconies — just a few things for a salad or to spice up a sandwich.

As gardeners, Jim and Paul have developed a strong dislike for two neighbourhood pests — cats and slugs. They are at a loss for controlling the felines, but the slugs are hand picked and drowned whenever they are spotted. This seems to be the best method, and dewy evenings are the prime time to spot them. When others are out strolling through the evening in Guelph's parks, Jim and Paul, armed with flashlights, are cruising slugs in their own back yard. ●

MARY ANN AND JUNE: GETTING BACK TO LIFE'S 'FIRST PRINCIPLES'

m

ary Ann Robinson and June Brett have been gardening on their present property in Guelph, Ontario for three years. Their enthusiasm for their planting is quite infectious, and as enjoyable as the garden itself. I was first met at their home by their rose and herb garden, the sweet rose scent mixed with spices and savouries enveloping me in the moist evening air. A brilliant, emerald green hedge of parsley surrounded this unusual mixture of plants.

To both Mary Ann and June, gardening offers an opportunity to take part in the cycle of life. They feel that growing plants ties them into the next season. Mary Ann says that it fulfills a basic need, what she calls one of life's "first principles." Gardening for her elicits the same response teachers feel when, arms full of coloured construction paper, they say, "Okay children, lets make something."

Both June and Mary Ann agree that gardening can also tie you into other people. They have perennials that were given to them by people who have remained in memory with them through each year's bloom. Sharing gardening ideas and discussing gardening trends brings them closer to other people. Their garden party this year was timed to coincide with their iris bloom. Both are also members of the Guelph Horticultural Society, and enjoy the contacts with people that they would otherwise not meet.

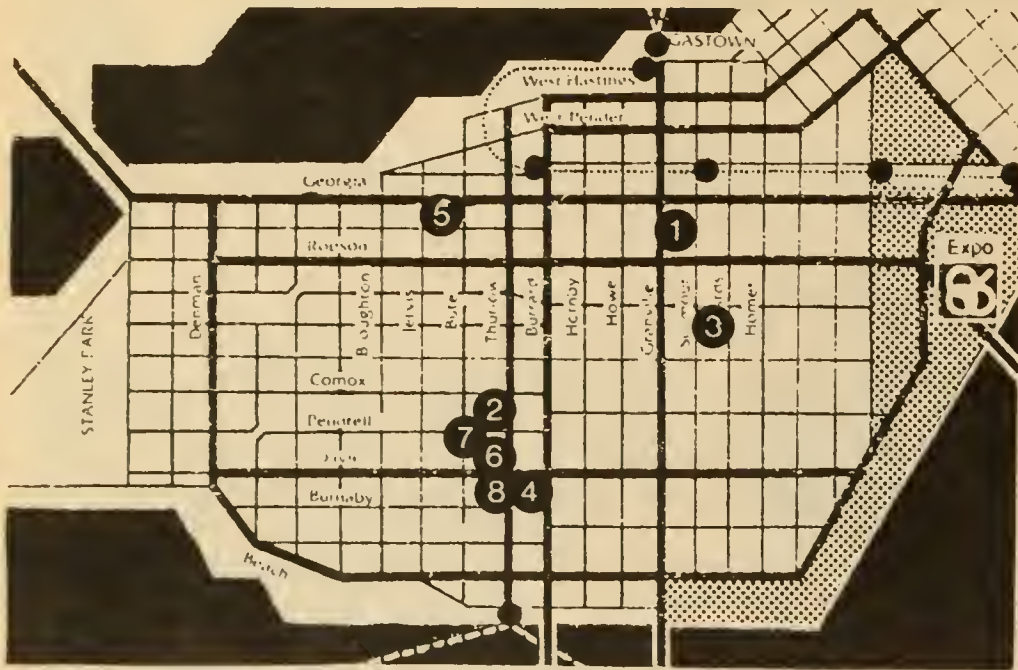
June and Mary Ann's garden, besides being a colourful and peaceful environment to explore, reflects the personality of its caretakers. They have combined plants, shrubs, herbs and vegetables in a manner this is unique to them. Their main interest is in a wide variety of perennials; this calls for close inspection to notice the more rare species. It's definitely a garden for gardeners. Their camomile lawn, which they said was very labour-intensive in the beginning, is a new addition. This year's plans also included the introduction of another rose garden. Mary Ann plans to exhibit roses in the future and June is studying flower arranging in order to further enjoy their harvest of flowers.

I was most fascinated by their "potato tire" — potato plants growing inside old car tires. As the plants grow upwards a new tire is added to the pile and filled with soil. The potatoes can easily be gathered in the fall by taking down the tires.

Mary Ann and June's winter months are spent pouring over seed catalogues from as far away as Great Britain. Winter represents a trying time, especially for Mary Ann, who begins pacing past the windows as the season drags on through March. The garden, however, begins early in covered "cold frames" where perennials are started from seed. It is Mary Ann who is out first with hat, gloves and trowel, working with the soil, turning the compost and taking in the sun and fresh air. For her and June, this is all part of life's "first principles." ●



photo: Doug Grenville



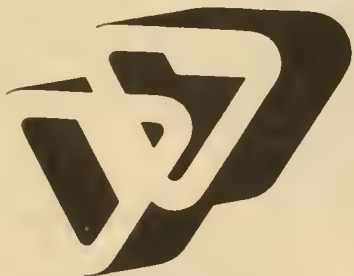
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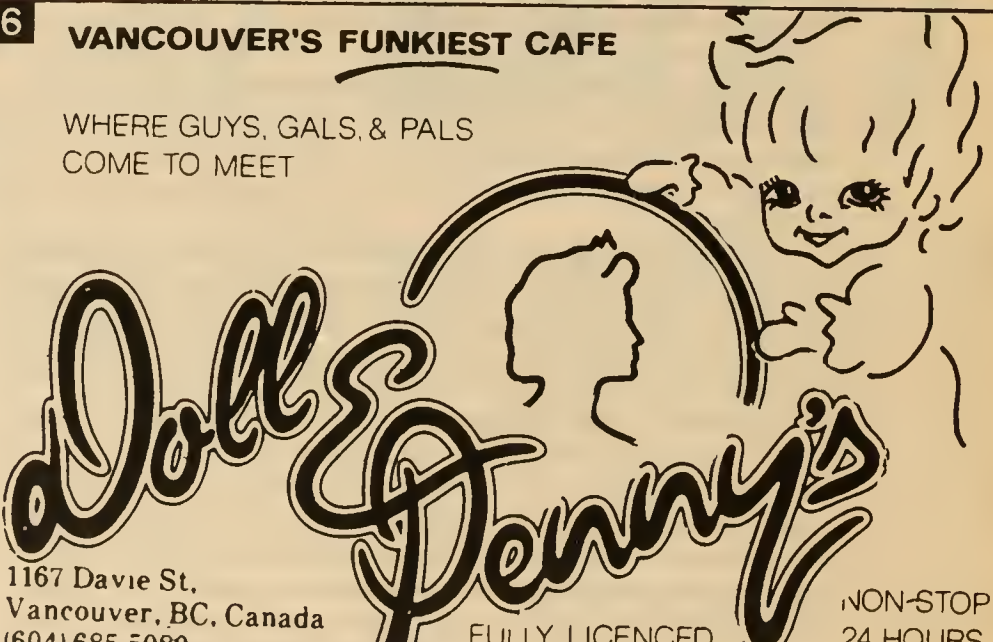
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A biography of the lover of Radclyffe Hall proves the need to rediscover femme courage

Una out of the shadows

Una Troubridge: The Friend of Radclyffe Hall, by Richard Ormrod. Jonathan Cape (Academic Press in Canada), 1984. \$32.50 CN.

Joan Nestle ●

It was after the success of Adam's Breed that John Radclyffe Hall came to me one day with an unusual gravity and asked for my decision in a serious matter: she had long wanted to write a book on sexual inversion.... It was her absolute conviction that such a book could only be written by a sexual invert who alone could be qualified by personal knowledge and experience to speak on behalf of a misunderstood and misjudged minority.

It was with this conviction that she came to me, telling me that in her view the time was ripe, and that although the publication of such a book might mean the shipwreck of her career, she was fully prepared to make any sacrifice except the sacrifice of my peace of mind.

She pointed out that in view of our union and of all the years that we had shared a home, what affected her must also affect me and that I would be included in any condemnation. Therefore she placed the decision in my hands and would write or refrain as I should decide.

I am glad to remember that my reply was made without so much as an instant's hesitation: I told her to write what was in her heart, that so far as any effect upon me was concerned, I was sick to death of ambiguities and only wished to be known for what I was and to dwell with her in the palace of truth.

— Una Troubridge, in *The Life and Death of Radclyffe Hall*, 1945

Femmes, the women who were the wives, the devoted companions, of the "masculine" Lesbian, are deserving of their own history. Who were these women who risked social ridicule and ostracism because of their love choices? Where did their strength come from, their ability to keep their personal style and yet live as shadows in the much-studied world of the invert? Because they appear as women they are often doubly trivialized, labeled by the early sexologists and the later psychologists as the inauthentic invert and the duped child. Never considered queer enough because their self-presentation seemed to maintain a gender identity recognizable to the outsider, and never taken seriously enough for the depth of their sexual choice because women were not supposed to know themselves that way, these women went on wanting their Johnnies and their Mikes and their Tonies. I have always believed that a full study of Lesbian history will reward us with images of sexual resistance that will change the face of gender history, and therefore of women's history. The femme is a crucial character in this study because she is the bridge between what was once considered the biologically abnormal woman — the masculine Lesbian — and the confining world of the controlled woman — the women in skirts. Through a turn of her head, a passion accepted, she quietly explodes the legacy of victimization.

Chronicling such a femme's story is the only virtue of Richard Ormrod's book. He is, he tells us, the first person to think that the lover of the



A passion accepted: Una Troubridge with Radclyffe Hall, 1933

author of *The Well of Loneliness* was important enough to deserve her own full-length biography.

Born Margot Elena Gertrude Taylor on March 8, 1887 to an upper-middle-class family, with an Irish mother who doted on the Pre-Raphaelites and a sunken English squire of a father who had both a social conscience and a lust for life, Una is caught for the first 28 years of her life between her individuality and the traditional demands made on a single woman. She early shows a talent for sculpting and enters the Royal College of Art at 13, an unusually early age. Soon she is experimenting with self-presentation — first donning tailored suffragette clothes, then playing with flounces and frills and finally settling for outdoor dress that consisted of a highwayman's coat, a three-cornered hat and a gold lorgnette. In 1907 her father dies, taking with him all the family's financial security, and Una finds she must support herself. At first she hopes that her art career might bring in sufficient funds but this proves not to be the case, and she marries Ernest Troubridge, 20 years her senior, with three teenage children and a promising career in the Royal Navy.

For several years she tries to be a dutiful wife and social hostess, but frequent bouts of unexplained illness send her to a hypnotherapist. Her

diaries suggest that together they discover the true cause of her unhappiness: her unexplored love of women. During these years a child is born; known as the "The Cub," she is later to be in some ways sacrificed to Una's complete devotion to John.

On August 1, 1915, with a four-and-a-half-year-old daughter and a 52-year-old husband many miles away, Una attends a dinner party at a cousin's house and there meets Margurite Antonia Radclyffe Hall. All indecision flees. "She knew what she wanted," Ormrod writes; husband, child and family standing were not to be obstacles in the fulfillment of her choice, and on November 19, 1915, he tells us, Una gave herself joyfully and completely to her lover. "From that time onward, she began to redefine herself as an invert, closing the door forever on her previous bisexuality."

John, however, was not a free woman; she was still the lover of socialite Mabel Veronica Batten, to whom Hall dedicated several of her novels. Until Batten's death in 1916, Hall and Troubridge had to find ways to make their love possible. The courtliness of Hall in trying to preserve the dignity of her dying lover, and the fierce passion of Troubridge in trying to secure her new life, make up one of the many recognizable Lesbian rites of passage that the biography contains. (Una herself is to experience a similar displace-

ment many years later when a nurse, called in to care for the ailing Hall, becomes the last passion of Radclyffe's life. Rather than choosing to end their union, Una agreed to open the relationship up to her final rival, even agreeing to help care for her after John's death.)

After Mabel Batten's death, both Una and John become involved in the Society for Psychological Research, attempting to make contact with Batten's forgiving spirit. Charges of immorality are brought against Hall by certain offended members of the Society, and Una begins her lifelong journey as Hall's comrade, secretary, defender, comforter and literary agent. It is she who will name all of Hall's books and make all arrangements for the protection of her literary future.

The most important contribution Ormrod makes to Lesbian history is his use of Una's unpublished diaries and essays. Read this book for the clues it gives to other Lesbian lives of the time, for the fuller portrait we get of this couple's later years together, for the depiction of how they faced illness and for the sense of how Una, like Alice B Toklas, struggled to stay on alone for her surviving years without John. The photographs are also a valuable addition to our legacy of Lesbian images. Una, standing firm on her sandalled feet, short white hair capping her head, hands on hips, shirted and in canvas pants, shows a crusty strength that denies the more simplistic presentation of her in the text.

In the first ten pages of the book, Ormrod uses approximately 15 exclamation marks; thus the unimportant becomes exalted and the truly unusual is lost. This over-zealous use of punctuation is symptomatic of the book's larger problem: a powerful story never gets told because the author cannot really do anything profound with the material in front of him. He is choked by half-digested theories of what makes an invert. For instance, when describing Una's childhood relationship with her father, he writes, "this abnormally close and exclusive attachment to her father, from her earliest years, was to cause problems later in her life and may well have remained an unresolved 'Electra Complex.'" In another place he refers to Una as a "basically hysterical personality type." None of these labels, nor his decision that Radclyffe Hall was really a preoperative transsexual (a result of his misreading of a butch woman's life), go anywhere near what these lives could tell us.

Perhaps we should be grateful that Ormrod does not hinder his presentation of facts with any deeper interpretation, because when he does pause to reflect, this is what he says:

The dynamics of their relationship are worth exploring. It was ostensibly "homosexual" but this needs some clarification. "Homo" means "the same as", and in a true lesbian relationship both partners perceive themselves and each other as female, in what is a mirror-image situation, without roles. (emphasis mine)

Una, he goes on to tell us, was the eternal feminine. But a passage from Una's early diary sug-



Una alone in Italy: a crusty strength that denies easy labels and half-digested theories

gests that her sexual journey was a little more complicated. She tells us of an early infatuation with a girl actress at her school. Una lost her heart to

a splendidly (sic) ample and properly upholstered Principal boy whose sex was never for a moment ambiguous. She was not chosen for any boyish characteristics but because she was a buxom lass with large shapely thighs, well-developed hips with a handsome roving eye, a flashing smile and a rich contralto voice. I sat in silent worship before the well-filled silken tights... the debonair gait, the clustering curls of this peerless wonder.

Here we have an insight into the beginnings of one femme's sexual desire — and the passage certainly does not denote passivity. Throughout his biography, Ormrod shows little knowledge of Lesbian history and the long tradition of butch/femme couples that is central to it. Instead he mixes current Lesbian-feminist rhetoric in with outdated psychosexual terminology to come up with an arrogant and ahistorical definition of what a true Lesbian relationship is.

Ormrod's work was published in 1984. He could have had access to the work of Lesbian historians and writers who have explored butch/femme culture. That he chose not to is a challenge to us all. Butch/femme is not a dirty joke; Radclyffe Hall and Una Troubridge are not isolated figures, even though their literary position made them seem so. All through the text, their lives give evidence of an extended family of other butches and their girlfriends who were the real social home of this peripatetic couple, women like Miki Jacob (Naomi), the life-long Jewish friend of both Una and John who deserves a book of her

own, Brother (Toupie Lowther), Jo (Carstairs) and the "three boys (all girls!): Edy Craig... Christopher St John and 'Tony' (Clare Atwood)." We are told in Una's own words how this gang of friends spent vacations together, visited the invert bars of Paris together, argued and made up together. All this Lesbian subculture involvement was counterpoint to Una's devoted Catholicism, her motherhood and her ongoing struggles with her husband's family. We need to know more about how Una understood her social outlaw self and her womanness. How do we demand that our lived lives and the resulting cultural knowledge be taken seriously? One answer I can offer is that we must take the leads provided in books such as this one and do our own research and analysis.

For 28 years, Una Troubridge and Radclyffe Hall forged a life together. Their courage at the 1928 obscenity trial of *The Well of Loneliness* showed them both at their strongest; their infatuation with D'Annunzio and their naivety about fascism showed them at their worst. We see them restlessly seeking a place to live, enduring snubs and public intrusion, falling in and out with their friends. Always Una remained steadfast, through slander and morality trials, through her husband's opposition to John (he made it legally certain that under no circumstances would Una's daughter The Cub ever be left in Hall's guardianship) and through Radclyffe's anguished writing process. But she also pursued her own interest, becoming the first English translator of Colette and attempting to adapt the French writer's work for the stage.

Toward the end of their life together, the trips to Italy and France fell away, and we read of a tired and dying John being nursed by Una. For six months she accompanied her lover on their last shared journey as Hall fought with courage and dignity against the pain of stomach cancer. For the 20 years after John's death, Una wrote to her every day in the diary she had started in 1917 when Hall presented her with the first blank book inscribed with the words, "To Squig, good luck." She started wearing John's clothes, including the ring she had given her, and lived on in Italy, her adopted country, a devotee of the opera and of the memory of her best friend and most desired lover, until her death in 1963.

On the last page of his biography, Richard Ormrod says: "She certainly had not expected to give up her art, separate from her husband, become the feminine half of the most famous Lesbian couple of the century..."

When we look at the face of Una Troubridge and read her own words, it is clear that the power of erotic choice transformed her life into a monument to love. ●

Personal note: This review was written during a very difficult time for me. I want to thank Deborah Edel, an old comrade, and Paige Gillies, a new friend, for their giving of life to me.

Joan Nestle is a co-founder of the Lesbian Herstory Archives in New York City, and the author of "Butch-Fem Relationships: Sexual Courage in the 1950s," which appeared in the Sex Issue of Heresies, and was reprinted in the September 1981 issue of The Body Politic.

F I C T I O N

Tom Wakefield explores the limits of the personal as merely personal

Ordinary ironies

Drifters, by Tom Wakefield. Gay Men's Press (Box 247, London N15 6RW, England), 1984. £3.50; \$6.50 US.

Chris McCormick ●

Tom Wakefield's collection of nine short stories is thoughtful and simple. Well-written and with a direct style, it presents characters who look like people we know. The stories are political in that they tell us of the ordinary problems gay men experience, such as rejection, thoughtless lovers and discrimination. Yet it is difficult to sort out how ironic Wakefield is being. Taken literally, he appears to be saying that these problems are simply problems of relationships and sexuality. Yet taken ironically, he shows the limits of treating such problems as simply personal matters.

Many of the men here are victims. They are used by people, and (with one exception) as a remedy they seek nice, domestic relationships. The carousel of friendships includes the gypsies, the cruisers, the users, the abusers, the travellers, good guys and bad guys.

Perhaps domesticity is a solution to the problems of gay sexuality, but I think Wakefield is pointing out the subtle irony of attempts to resolve private problems in private. The message is

that the characters do not understand the larger issues of politics and sexuality in which their actions are enmeshed. Their actions, like Wakefield's stories, are simple and direct, and deal with the things they can see and feel.

When Tony abuses Richard, he moves out and finds a nice man. Aubrey discourages intimacy, so Arthur moves away. John is not allowed to sleep with his boyfriend in his niece Lorna's house after he allowed her a similar courtesy in his house, so he leaves. Malcolm is kicked out of his parents' house when they find out he is gay, so he goes to stay with his aunt, later to be set up by the police and, through a tragedy of errors, ends up in the city taken in by a drag bag man.

If this is Wakefield's point — that gay problems are ones of sexuality, that gays need domesticity, that any action gays take to change their circumstances are small — then his stories are effective. If he is being ironic, then he is very effective. Personally, I'm willing to give him the benefit of the doubt, because he does not preach but instead makes his message subtle. This is what good literature is all about. ●

Writer Chris McCormick lives in Toronto.



Illustration: Renata Janiszewski

A collection of narratives by lesbian nuns challenges both religious and sexual stereotypes

Out from behind the veil

Lesbian Nuns: Breaking Silence, by Rosemary Curb and Nancy Manahan. Naiad Press (Box 10543, Tallahassee, FL 32302), 1985. \$9.95 US.

Sandra E Lundy •

My first contact with nuns was in Atlantic City, where my family vacationed since I was about six years old. I remember staring transfixed as a group of weirdly dressed women strolled down the boardwalk, five abreast, arms linked together. They returned the genial smiles of passers-by, and every once in while they'd stop to admire a puppy or a small child.

I'd never seen anything like *them* in my neighbourhood. All the grown-up women I knew — teachers, neighbours, relatives — lacquered up their hair in rigid beehives, wore killingly fashionable clothes and carried a frightening, slightly soured look just beneath their brilliant make-up.

"Mommy! Mommy! What are they?" I cried excitedly, pointing to the nuns.

"They're nuns," she answered. "Catholic women who don't get married and live together in a big house." Then she added, rather pointedly, I now recall, "Jews don't have nuns."

"Oh." I was disconsolate as my eyes followed the black-and-white procession down the boards. I could deal with no Christmas, no organ in the synagogue. But losing the option I saw in those sisters — to be separate together *as* women — seemed a hard fate indeed.

I relate this anecdote to underscore a central theme of *Lesbian Nuns: Breaking Silence*, the absorbing new anthology edited by ex-nuns Rosemary Curb and Nancy Manahan: that in our society the figure of the nun is ambiguous, even subversive. The official line has it that the nun (dis)embodies perfect womanhood: selfless, sexless, ever-giving, ever obedient to male proscriptions. Less charitably, popular wisdom holds that nuns are shriveled old maids, probably closet lesbians. For thousands of Catholic and non-Catholic women, though, the nun symbolizes a genuine alternative to the heterosexual trap of begetting and spending, and promises a woman-centred life. The nun as closet lesbian/feminist hero!

One of the many virtues of *Lesbian Nuns* is that it unveils the reality behind these fantasies, and demands new perspectives on convent life and on lesbianism. More broadly, this collection is poignant to the situation of all women within rigid patriarchal systems.

Fifty-one women, 42 former nuns and nine still in orders, describe the relationship between their lesbianism and their choice of cloistered religious life. They are white women, women of colour, upper-, middle-, and proletarian-class women, women of different ethnic backgrounds and different ages. They became Immaculate Heart of Marys, Benedictines, Grey Nuns, Carmelites, Poor Clares; most assumed new names. Their diversity makes generalization chancy; nevertheless, certain notes on convent life sound repeatedly throughout their narratives. The first concerns reasons for entering the convent: fewer writers



Rosemary Curb & Nancy Manahan: exposing holy inhumanities

than one might imagine speak of a genuine spiritual conviction of vocation. Many more tell of entering because convent life offered the only acceptable alternative to marriage, or because they were in love with a nun. ("It's one of the most effective recruiting practices of religious communities," notes Manahan. "Women fall in love with nuns and enter; then younger women fall in love with them and enter, and the chain goes on.") For most, sexuality, especially lesbian sexuality, was a Dread Unknown: "The taboo (against knowing one's body)," writes a not atypical contributor, "was so strong that I never looked, or touched, for thirty years."

"How many women of my generation became nuns because we were already (unknowing) lesbians?" muses Curb. "Almost all of you!" the Church hierarchy seemed to be answering, particularly in the pre-Vatican II days. Hence we read of the zealous — and to many sisters, puzzling — campaigns against "particular friendships": bedroom doors locked at night from the outside; close friends transferred to convents in different states; the penance of self-flagellation (mental, sometimes physical) for "impure thoughts," the relentless "custody of the senses." "In my second year," writes a pseudonymous contributor, "my novice mistress informed me that two novices were upset because they were experiencing strong feelings for me. The German matriarch instructed me to stop whatever I was doing. I was unaware of doing anything...."

A former Benedictine remembers of a loved one:

I could never recall if Sister Dolores knew what was happening because we never had open communication about it. Since we were supposed to be physically detached from everything and everybody, there was never a close touch. The only time we could touch was during recreation when we had a chance to talk and touch hands. According to the Rule, the

sisters were supposed to touch both palms to the other nun's open palms. But it was a very neat, short, contact. There was no possibility to say, "I have this feeling for you."

To be fair, many contributors see the convent experience in retrospect as nurturing as well as repressive, particularly in the area of social activism. Noting the prevalence of ex-nun lesbian leadership in many contemporary peace and liberation movements, for example, Jeanne Cordova speaks of "the convent as Boot Camp for us all, our alma mater of the soul." For Ginny Apuzzo, writing in a section on "Convent Values and Lesbian Ethics," "Being a nun was painful but productive. I couldn't be doing the work I do now for gay liberation without having learned to channel my energy. I call it grace." "Ayyelet Hashachar," who has since converted to Judaism, even goes so far as to call the convent "an early version of the women's separatist movement." Others see the vows of chastity, poverty, and obedience as not stifling at all, but "liberating."

Nevertheless, one senses an overwhelming, tragic dislocation of emotion and an anguish of spirit inherent in cloistered religious life. I was shocked and saddened by the numerous accounts of institutionalized sadism. Not only homophobia — *Lesbian Nuns* also "breaks silence" on the orders' widespread classism and racism — and on everyday acts of holy inhumanity:

The blind obedience which our vows demanded implied that women couldn't think. Everything was done in a particular way or by a certain method, and once told to do something, no questions asked! I recall having the chore of washing and drying all the towels for the three hundred-member community. I was told to hang them outside to dry even though the community had an automatic dryer. Since it was

drizzling, I questioned the sense of such action. Commanded to complete the job, I knew that my obedience was being tested. Later in the day as the increasingly wet towels hung on the line, I was reprimanded for hanging towels in the rain. Having been imperfect that day, I was to confess my faults at the evening meal and beg the community's forgiveness while kneeling at the entrance to the refectory. Looking back at the incident now, I see only waste of human potential and energy.

And human love! "The final straw came for me when my mom died of cancer and my dad was not allowed to see me or have me come home." Not surprisingly, an overwhelming number of contributors developed acute psychosomatic illnesses associated with their convent years.

Lesbian Nuns challenges many assumptions about the serenity and logic of convent life. It also challenges stereotypes about lesbians. The common perception of lesbians as irreligious, for instance, finds no fodder here. Neither do the stereotypes held by many lesbians ourselves. Quite a few contributors are deeply Christian-identified; some even give their god the masculine pronoun. These writers testify that their choice of religious expression, and their present or former vocation as nuns, often elicits hostility from other lesbians. People often "smirk at women who have spent time in the convent," one lesbian ex-nun observes. "It invalidates the person, her choices, her background; and it reinforces the internalized oppression of ex-nuns." If *Lesbian Nuns* opens up a dialogue within the lesbian community about spiritual practice and prejudice, then the work will have broken another ugly silence.

In their introductions and in numerous interviews, the editors have emphasized that this is not an anti-Catholic book. Of course it's not: the scope of *Lesbian Nuns* is much broader than that, for convent life reflects the experience of all women within male-dominated structures. In this sense, the stories assume certain universalities. This is one ex-nun's "examen of conscience":

Do you have problems with authority — vacillating between passive obedience and flaming rebellion? Do you sometimes find yourself paralyzed with indecision, afraid of doing the wrong thing with your time, longing for someone to give you permission or an order? Do you feel guilty about setting your own career goals?

Sound familiar? One doesn't have to be Catholic to recognize the origins of these questions in women's internalized self-hatred.

And isn't it, after all, the business of *all* patriarchal institutions to tell us how and when to touch? Isn't it their business to compel us, against our better judgment, to hang out wash in the rain, then demand that we "confess" our fault before the harsh judges of our "communities"? And don't many of us, despite the odds, struggle through to reclaim our lives, to take back our proper names? If the narratives of *Lesbian Nuns* are personal and concrete, they are also profoundly metaphorical. Far from being parochial in scope, the work is a major contribution to the development of women-identified consciousness. ●

Sandra Lundy is a freelance editor, writer and teacher based in New York City.

In spare and simple stories, Richard Hall explores the vulnerable wisdom of looking back

Reflections at middle age

Letter from a Great-Uncle & Other Stories, by Richard Hall. Grey Fox Press (San Francisco), 1985. \$7.95 US; \$11.95 in Canada.

Michael Lynch ●

No razzle-dazzle here. Richard Hall's volume of new stories — only two of the eight published before — have no use for brilliant wit, sharp ironies, A-list party circuits, name-dropping, the flair of camp. (Don't say I didn't warn you.) They begin flatly: "He should not have come. He knew it as soon as he boarded the rattle-trap bus in Palma." Or: "My sponsor believes I should put it all down on paper." One begins so flatly as to snub its nose at ostentation: "The beginnings are always the hardest."

Such simple sentences lead to bare incidents. Well-to-do Klaus offers the use of his piano to a young musician. Three locals drive up to the country house Jack and Rudi have just settled into, stay a while, and leave. A boy discusses an Oz book with a gay man in the neighbourhood.

"Most of Hall's men do look back.... they cast lines into the past and resist what they catch there. It is never simple, their vigorous fishery: seeking always involves avoiding, and vice-versa."

Pruning the flash from these austere stories, Hall has revealed moral and emotional depths none of his more prolific contemporaries can equal.

These are stories of middle age, with that age's magical mixture of strength and trembling. The strength lies in the arrival: for these middle-class North American males, arrival means job achievement, coupledness, the house in the country, transcontinental or transatlantic travel. There is time, now, to look back over the unresolved crises of an earlier age, to examine the fissures in the foundation of middle life, to forge anew. Most of Hall's men do look back, often to their first lover. They reconstruct, repalpate the accidents, in his phrase, that change lives. In another of his metaphors, they cast lines into the past and resist what they catch there. It is never simple, their vigorous fishery: seeking always involves avoiding, and vice-versa.

Hall's bare incidents characteristically bounce off a symbol or memento that could, in heavier hands, become sententious. He keeps them light. Stealing a rosebush from a public garden, finding a frozen gourmet dinner left in the freezer, the Purple Prince in the Oz story — these become occasions for many-layered emotional portraits.



photo: Alyson Publications

Richard Hall: pruning the flash to reveal emotional depths

With small means, that is, Hall effects his great ends. Some of the ends are familiar in gay fiction: the cost to an adolescent of parental denial of his gay identity; discovering that your lover has used you for sex; coming out to mother; sounding the depths of racism within mixed-race couple. Hall's craft is such that these potentially formulaic issues emerge for characters we know in the most unformulaic ways. It is even a surprise to realize that they *are* issues, as it is in our own lives when we think we've dealt, say, with coming out to mom, with a former lover's avoidance, with racism — there, suddenly before us and within us, it is.

There it is: each of these stories presents, and each wants to explain without reduction, a complex of emotions. The collection's fullest achievement, "The Lost Chord," presents a bourgeois black, a doctor, who in his late middle years has achieved tight control over all his emotions. Tight? Absolute! — but fully conscious. At the intermission of a concert (he allows his emotions latitude only while listening to music) two young gay historians plead for a film he made decades earlier of himself and his white lover. They praise him lavishly as a pioneer in film, in overcoming racism, in building gay culture. Their request undoes the controls over his memory, and confronts him with a dilemma of truth versus apparent truth. It poses for him the personal questions of public history. It defines, in fact, his personality through these questions: history bubbles at the core of who he is, who we are.

The title story shares this personal historical impulse. Hall has enlisted his historical imagination here; if the tale sprawls and leaves open mat-

ters that his more crafted fictions tuck in, the cost is worth the benefit: a fictional probe into the most fascinating period of gay history. Hall's own great-uncle, he explains in a headnote, "was born to Polish immigrant parents in Texas just after the Civil War, was homosexual, and had to leave home because of a sex scandal." Before his

"Much as his characters resist the very truths they seek, the straight literary world has resisted recognizing Hall's achievements because of his material — our lives."

death when Hall was ten, Hall knew him as a dapper, distant, but very special relative. Well after his death, Hall began to try to explain this specialness, and began garnering clues to his great-uncle's sexuality, his self-forged life as a homosexual during the very period in which the modern homosexual role in North America was itself being forged.

This story, then, imagines "Uncle Harris Belansky" and his life. Its details about the small town, the early fixes on Harris's "problem," the attempted remedies, his desperation, his friendships, his escape — these are mostly consonant

with our current archeology of that period. A particularly deft manoeuvre has the boy see, in frontier Texas, a berdache and attempt to understand himself in terms of this Native American "squaw-man." Uncle Harris writes of his early life in a long letter to his family just before he dies, in New York in 1936. He omits his adult life in the metropolis — a silence one regrets, even though one knows that this life was unlikely to make it into this particular letter. (Perhaps Hall's stand-in nephew will be lucky, and someday will find in a second letter an update from Uncle Harris.) Hall frames the letter with the nephew's own actions in tracing it and his uncle, sparsely, but enough to show that the act of writing history is, crucially, the act of shaping the self. How Uncle Harris got through his childhood, for all the differences of decades, gives his young nephew clues for getting through his own.

That very helping, at the heart of the historical imagination, permeates this book. History, like fiction and like life, requires us to imagine differences. The man we live with, however much he appears (and is) a clone of ourselves, is so different as to be unfathomable except by an act of historical imagining. But our faithfulness to the differences, of our lovers or our great-uncles, always involves some principle of similarity. This is the vulnerable wisdom of middle age.

Richard Hall published this story and this collection in his sixtieth year, as if in farewell to his own middle age. Over the last 20 of these years he has played a major role in sophisticating gay male literature. His novel, *The Butterscotch Prince*, and his earlier stories gathered in *Couplings* displayed his unmitigated devotion both to gay substance and to the craft of fiction. He has written, seen staged, and published gay plays. His hard-core scholarship in the lives of Henry James and his brother William have been invaluable to literary biography. (In the last story of this collection, Hall allows himself to diddle around with James's biography; it's a honey.) His essays, reviews and interviews have raised the standards of sensibility and intelligence in the gay press. I'm pleased that *The Advocate's* new literary supplement has ensconced him in a regular column.

Much as his characters resist the very truths they seek, the straight literary world has resisted recognizing Hall's fictional and critical achievements because of his material — our lives. On the threshold of his seventh decade, then, his craft having been pruned of all that is not him, I think it time we honour what is Richard Hall. No razzle-dazzle, as I say, no fool's gold; just one of our prime cultural resources. ●

Michael Lynch teaches English at the University of Toronto, and is working on a book about male-male intimacy.

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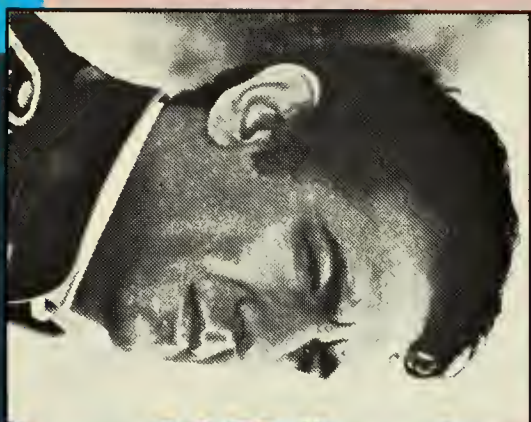
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THE THIRD TEXT

David MacLean ●

In the City of Flesh

The sailor: his muscled beauty remembered long after his ship has returned to the treacherous high seas, his moral code diametrically opposed to society at large, and his detachment from the emotional suffering of all those he leaves behind in seaside motel rooms, dreaming of his return. These images of a mythical figure have appeared many times in the romantic domain of French letters, and have been iconized as a part of male homosexual semiotics. Jean Genet is perhaps the most famous central figure of this sailor's fan club, but, appropriately, considering the sailor's code itself, no one person owns the image of this mysterious escape artist always waving goodbye, leaving you still asleep on soiled white sheets as he disappears beyond the surf.

What is it we so admire about this beautiful brute? Is it not the life dedicated to travel and movement (which we equate with the search for truth) and the accompanying myth of freedom attained through total sexual abandon? All secrets are contained under the flesh, and truth is flesh in movement, flesh intertwined with other flesh, flesh that rises up and away from the corrupt earth, which is what man becomes when he stands still. He digs a hole in the ground and erects a village where he attempts to enslave and gain control over others. He adorns himself and worships all that is artificial. In the hot sun of the marketplace, flesh is not free but sold and resold, and all the time rotting in the process. In this way we enter the mythical, metaphorical city of Babylon, and the role of the poet is to speak out against all this corruption of beauty and truth.

René Crevel was one of those poets. He saw things: he had eyes, as they say, and much of what he saw pained him. He committed suicide when he was thirty-five.

Babylon is a novel he wrote in 1927, and it has recently been published in English translation by North Point Press. Crevel's work is a surrealist masterpiece that speaks to the gay sensibility in its fascination with the possibility for personal freedom through liberation of the body and through the pursuit of one's inner desires.

Highways belong to lovers of the entire world.

The wind nourishes their lungs, lights up their glances. But what hole in the horizon will permit them to escape and scale the stars?

The targets of his attack are the petty-bourgeoisie of the period (the inhabitants of Babylon), who attempt to disguise their lusts (their true selves) under a canopy of social respectability, tradition, and class privilege. Of course they have servants, and these are of the variety who offer scathing truths about their charges, given the opportunity.

This family — it's like butter in the frying pan. It melts so fast that maybe there'll soon be nobody but me standing there all alone in front of my stove. The women are always going off with the men they shouldn't. And the young one — she's left in the lurch.

The central figure in Crevel's fantastical social expose is a young girl who grows to maturity in the presence of adults who one by one abandon their familial roles and surrender to wanton passion.

Famished, insatiable, Amie cast about. A butcher boy looked at her and she wanted to suck the blood of animals from his big paws.

Once desire has been truly tasted it begets more

desire — "to know everything. And not only the pleasures of sex." But in Babylon excess is the name of the game. The young girl's grandmother who has run off with her own daughter's fiancé, is not easily satisfied. Upon returning to "the city of flesh" after her own scandalous honeymoon, she is soon found cruising for more "meat."

...one needed only to choose among these sailors who produced from their seafaring pants splendid handkerchiefs stained with love ...and for fifty francs would promise a skilled and robust virility, a ruddy chest, a hard belly, and thighs that, having dispensed with the hypocrisy of underpants, had the good smell of coarse-grained cloth.

"...to know everything. And not only the pleasures of sex."

The cast of characters in this tale of moral corruption and spiritual insipidness also includes the young girl's older English cousin, who by "running away" with the girl's father becomes a fantasy figure for all that is free/evil/beautiful/whorish in the imaginations of those left behind in the family. The girl's mother, twice abandoned, is betrothed to a missionary by her overly analytical psychiatrist father. Religion is mocked for its condescending role in trying to bring "civilization" to the savages of Africa, where the minister takes his new bride. When he returns, he brings back a "Negress," who is to be tamed of her flagrant sensuality in the fold of the servants. But on her days off she wastes no time in finding muscled thighs that feel the same as those on the strong warriors back home.

Crevel's prose is pure poetry, at times difficult, but truly beautiful. His genius is that he presents a complex world, often describing the thoughts, dreams and fantasies of each of the characters, but he himself is the sailor — only passing through, and so free of guilt, blame, or active participation in the world he sees so clearly. Pain is juxtaposed with a searing beauty in the vision of the self-exile. "Lighter than a shadow she took flight." On the horizon, the corrupt and hopeless village can be seen; the sailor has been there before, he has seen it all, so what is the use of returning?

Babylon, always Babylon. On the phosphorescent bed of the tide, the city of flesh spread wide its legs, while its head lay on a pillow of hanging gardens.... Beyond, as a guide for the uncertainty of navigators, there was no other lighthouse than a gigantic phallus.

Does that not describe the set for Fassbinder's *Querelle*?

The original French text, lovingly translated by Kay Boyle, with the addition, as an afterword, of a fictional conversation with René Crevel (which demonstrates the extent of passion Ms Boyle has for her subject). *Babylon* was praised by such luminaries as André Breton, Ezra Pound, and Salvador Dali when it was first published. This praise was deserved as this novel is a major work of surrealist writing. Pour yourself a cool bath, open your favourite bottle of white wine and bon voyage. ●

Babylon by René Crevel, English translation by Kay Boyle. North Point Press, 850 Talbot Av, Berkeley, CA 94706. \$15.50 US (hard cover).

SHARED GROUND

Joy Parks ●

Nuns and Naiad's spring line-up

While I'm usually pretty excited about new books from Naiad, I must admit that I was rather anxious about writing this particular column. For those of you who haven't heard of and/or taken a stand on the current controversy, Naiad's long awaited *Lesbian Nuns: Breaking Silence*, edited by Nancy Manahan and Rosemary Curb, not only broke small press sales records, was banned in Boston and may end up as a TV movie; but publisher Barbara Grier made history, big bucks and more than a few enemies by selling the reprint rights of sections of the book to Penthouse's *Forum* magazine, enraging anti-porn lesbian feminists and, in the process, gaining much publicity for both the book and Naiad Press.

As a reviewer and a big-L-Lesbian, small-feminist, I should take a stand on this issue; but frankly, I can't. On one hand, I hate the thought that the work of lesbian women is padding the pockets of Penthouse magnate Bob Guccione, a man who has equated women with ground chuck. On the other hand I'm sure that Barbara Grier, having been the editor of *The Ladder* (which we must remember sold in the "dirty magazines" section of most newsstands), knows the detriments of overt censorship better than most of us. So since I don't know how I feel about this situation, I'd rather look at *Lesbian Nuns* itself along with the rest of Naiad's spring 1985 list (a number of good books which I fear may go unnoticed in all the commotion) and judge the books on their own merit rather than the political fray that surrounds them.

After reading *Lesbian Nuns*, I couldn't help but wonder what all the excitement was about in the first place. It certainly isn't *Forum* material. The book looks at the conflict between religious vocations and a lesbian lifestyle and consists of personal essays by a number of lesbian women who either made the decision to leave the convent to pursue another kind of life, or women who made compromises which allowed them to live as lesbians and remain active in their religious community.

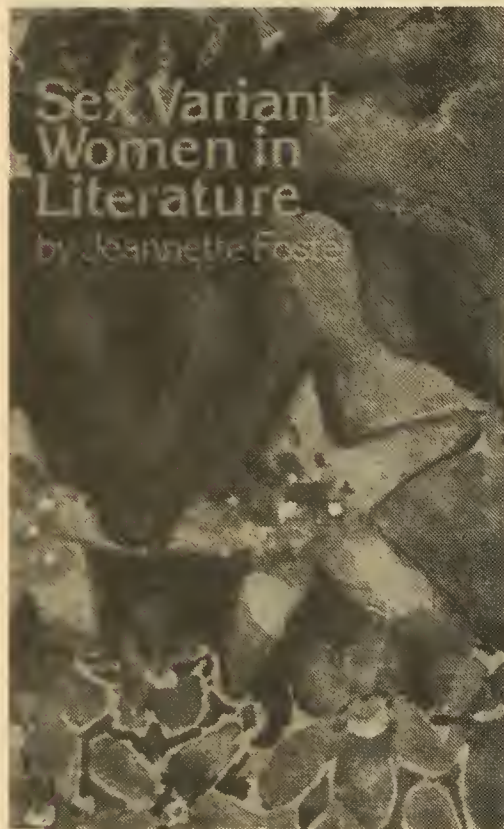
Lesbian Nuns makes the extent of lesbianism within the convent visible and is an enlightening read for those of us who gave up on the Church years ago. But unfortunately, the hype surrounding the publishing and reprinting of *Lesbian Nuns* far exceeds its actual appeal. It is, in fact, a rather ordinary book.

Also from Naiad this spring are *Misfortune's Friend*, the seventh novel from Sarah Aldridge, the queen of the lesbian parlour romance; and *A Studio of One's Own*, a journal by Ann Stokes which documents the building of a lesbian retreat on a beautiful New Hampshire mountainside. The photographs of the women working are simply gorgeous and quietly inspirational. Naiad has also brought back into print (I hope for a long time to come) the late lesbian scholar Jeanette Foster's classic *Sex Variant Women in Literature*, a study that deals with 2,600 years of lesbian literature. This book is an invaluable tool for lesbian researchers and scholars and a necessary addition to the library of any serious lesbian reader.

However, the most exciting Naiad title this season is *The Swashbuckler* by Lee Lynch. In

past reviews, I have praised Lynch's ability to re-create the characters of lesbian women in the '50s and '60s in an honest and real way; but in *The Swashbuckler*, Lee Lynch moves from simple story-telling to serious literature.

We enter the life of Greenwich Village bull dyke Frenchy Tonneau in 1960 and experience her wild drunken nights in the Sea Colony, picking up girls for a night's pleasure. We fall in love with her pompadour and her practiced "diddy-bop," but Lynch also lets us in on the confusion of Frenchy's deep male identification, her troubles in hiding her secret life at home and at work, and the enforced butch/femme etiquette of the bar scene. What is most important in *The Swash-*



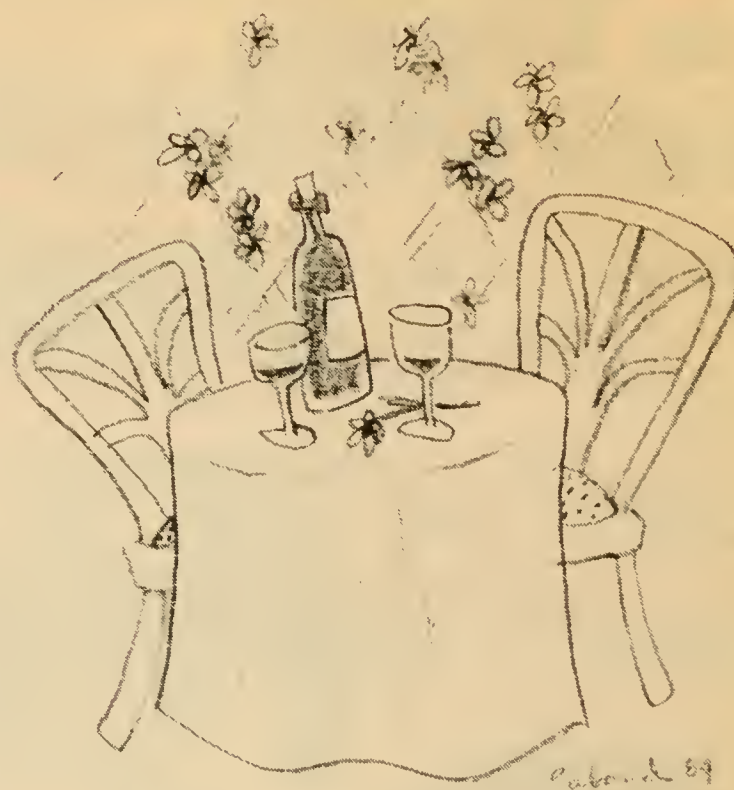
buckler, setting it apart from other novels dealing with this aspect of lesbianism, is that we see Frenchy and the lesbian attitudes of that era, in the context of the changes that feminism brought to lesbianism. All around her, Frenchy's sense of identity and her knowledge of how to be a lesbian is being shattered by "nouveau" lesbians coming to their lesbianism through politics and clashing with the established world of bar dykes like Frenchy. She faces new lesbians who aren't into roles, are publicly affectionate and, worst of all, are ignorant of the taboo of trying to cut through the sexual pride of Frenchy's sense of herself as a "stone" butch. Lee Lynch has captured the painful transitional years of the '60s with poignancy, and with much love and respect for the lesbian women personified in Frenchy. With Lynch's guidance, we learn to walk in Frenchy's pointed boots and experience with her the exciting, wonderfully erotic and sometimes devastating world of a bull dyke in the '60s. We come away from it somehow changed. *The Swashbuckler* is Lee Lynch's finest and most sensitive work to date, and perhaps the most moving novel of lesbian life ever written.



Lesbian Nuns: Breaking Silence, edited by Nancy Manahan and Rosemary Curb. \$9.95 US.
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A Studio of One's Own, by Ann Stokes, edited by Dolores Klaich. \$7.95 US.
Sex Variant Women in Literature, by Jeanette Foster. \$8.95 US.
The Swashbuckler, by Lee Lynch. \$7.95 US.

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What We Believe FAITH

Now faith is the assurance of things hoped for, the conviction of things not seen.... For
 whoever would draw near to God must believe that God exists... HEBREWS 11:1,6

HOPE

...a spirit of wisdom and of revelation in the knowledge of God, having the eyes of your
 hearts enlightened, that you may know what is the hope to which
 God has called you... EPHESIANS 1:17-18

LOVE

Love is patient and kind...rejoices in the right...bears all
 things, believes all things, hopes all things, endures all
 things...never ends. 1 CORINTHIANS 13:4, 6-8
 So faith, hope, love abide, these three; but the greatest
 of these is love. 1 CORINTHIANS 13:13

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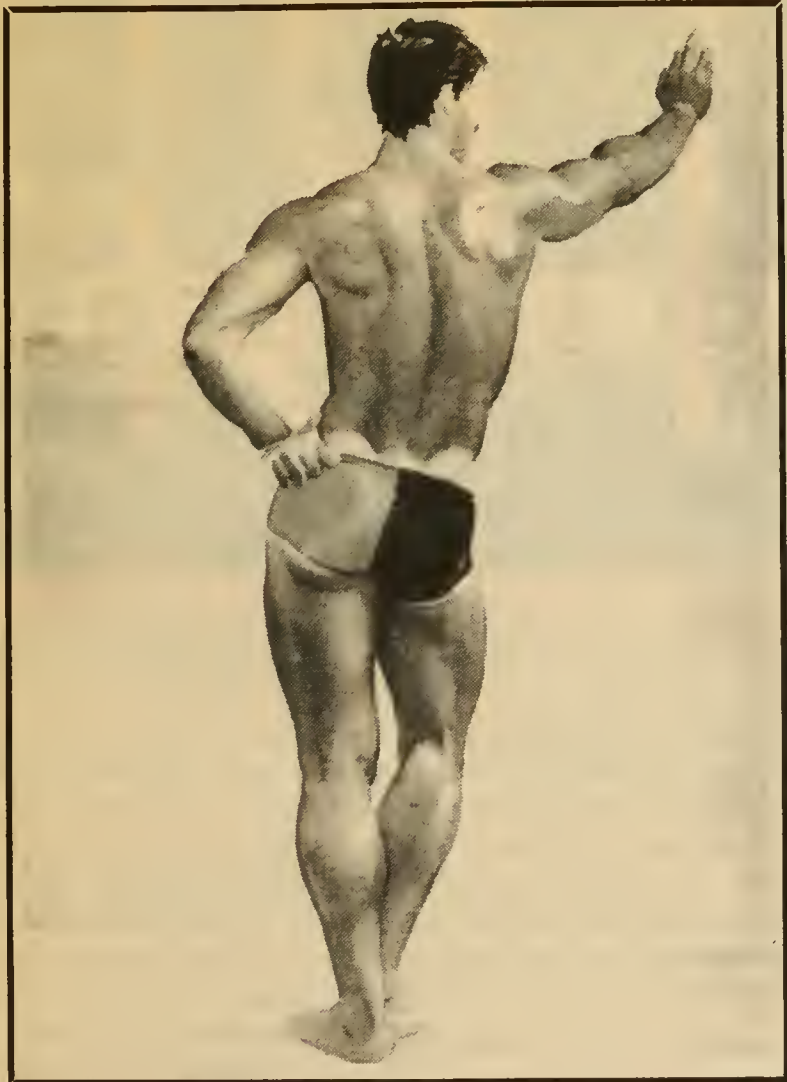
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GAY PUNK

The San Francisco gay (and communist) punk group called the Dicks, who had an album **Kill from the Heart** in 1983, have just released another one called **These People**. If you want to write to them the address is: Dicks, PO Box 425, San Francisco, CA 94101. A fanzine of interest to gay punks is **Dr Smith** available for \$2 from 317-620 Richmond St W, Toronto, ON M5V 1Y9. The July issue of **Maximum Rock N Roll** has two letters about a homophobic flyer produced by the New York band CRO-MAG. Six issues of **Maximum Rock N Roll** cost \$9 from PO Box 288, Berkeley, CA 94701. **The Body Politic** is preparing a feature on gay punks (especially dykes). If you have something to say, write to *Features, TBP, Box 7289, Station A, Toronto ON M4Y 2N9*.

Mike Glier about men at home doing housework. The magazine costs \$4 a copy, \$15 for four issues, from Box 370, Stn B, Toronto, ON M5T 2W2. The latest issue of **FILE magazine** (which is usually produced by the three gay artists called General Idea) is completely taken over by artist John Scott. The issue is a version of **Frankenstein** mainly told by Scott's drawings. **FILE** Vol 6, No 3 costs \$5 from Art Metropole, 217 Richmond St W, Toronto, ON M5V 1W2. One of the best magazines about contemporary cinema is **Jump Out**, which is now calling itself more generally, "a review of contemporary media." Issue 30 contains a special section on "Sexual Representation" with articles on gay porn and video by Richard Dyer, Tom Waugh, and John Greyson. Send \$3.50 (US) for the issue, or subscribe for \$12 (US), to **Jump Out**, Box 865, Berkeley, CA 14701. Finally, Max Allen is editing a **Censorship Bulletin** which is available free from Glad Day Books, 598 Yonge Street, Toronto, ON M4Y 1Z3. *Alan O'Connor* ●

F I L M

A film with a difference is presently being shot on location in Vienna. It's a German-French co-production titled **Beethoven** with the American director Paul Morrissey and starring Wolfgang Reichman, Matieu Carrière and Nathalie Baye. The theme of the movie is the violent passion for his pubescent nephew that the composer developed in his later years. What's different about the film is that Orfilm International will make you a co-producer for a minimum investment of two hundred dollars. Of course, for this paltry sum you don't get your name in the film credits, but you do get an advance copy of the script, you can watch the film being shot, and when it's time for the premiere you get a personal copy on videocassette. Shareholders also benefit if the film makes money. If there are any budding film producers out there, the address is 202 rue de Rivoli, 76001 Paris (telephone 2 61 74 72).

Detlef Karthaus (from der Stern) ●

LESBIAN AND GAY HISTORY

The well-known radical **History Workshop Journal**, which is published in England, doing a special issue (Fall 1986) edited from the United States. They're eager to receive articles, reviews, reports etc, on areas including lesbian and gay history. Write to Jane Caplan, Dept of History, Bryn Mawr College, Bryn Mawr, PA 19010. or to Sean Wilentz, Dept of History, Princeton University, Princeton, NJ 08544, USA. Prospective contributors should contact the editors as soon as possible. Art and Culture Magazines

The Summer 1985 issue of **Impulse** magazine contains the script of David Burgess's **The Orillia Opera**, a play about the washroom busts in the basement of the Opera House in 1983. The same issue has articles by Alex Wilson on Disneyland, and Tim Jocelyn on artist furniture and functional art in New York. There is also an excerpt from Midi Onodera's film about sex, talk, and fantasy. Titled "Ten Cents a Dance," it will be premiered at the Toronto Film Festival this Fall. Also in the Summer issue is a series of photos by

Between the Folds

They remark

how stunning we are together,
my arm eclipsing the flash
of your shoulder, your hair
embroidering the velour of my own.

We twist like taffy in argument,
show all shades of exotic peppers,
then purr apologies like calicoes.
We are lovers curled into one another—
concentric, perfect and safe
in passions that leave me with crystal
traces

behind ears and around fingers,
you with red licorice berries plump
on thighs and belly.

They remark

how very different we are,
yet so alike in demeanor....

We smile,

knowing that contrast does not rest
between the folds

deep and moist,
purplish red.

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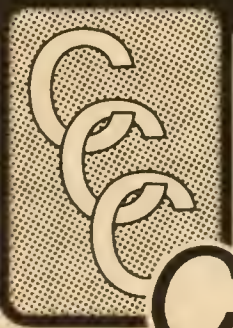
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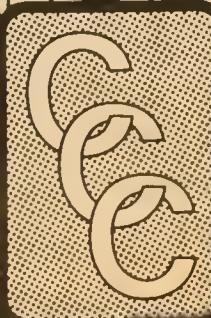


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TORONTO

INSOLENT LITTLE BITCH submissive's mail is screened by protective Master. I have been allowed to place this ad with the understanding that I may respond only to letters which state intentions specifically. Drawer F407.

VOLUPTUOUS, CREATIVE, SENSUOUS, off-the-wall. Seek same or different for fun and games. Drawer F424.

INTELLIGENT, FIT, ACTIVE woman needs long, lingering sensuous massage. Sometimes it's easier to ask in writing what can't be said out loud. No smokers. Drawer F400.

MONTREAL

GWF, 40, MATURE, warm, active seeks same. Object: new contacts, possible friendship; discretion assured. Drawer F360.

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FUN-LOVING ORIENTAL, masculine, professional boyish, 31, seeks masculine, sincere, affectionate GWMs 21-40, possible relationship. Photo, phone! Box 1122, Stn G, Calgary, T3A 3G3.

● M A N I T O B A ●

SOUTHWEST RURAL MANITOBA

SOUTHWEST RURAL MANITOBA, 31 year old, inexperienced, passive, GWM, seeking dominant muscular well-hung gay Bi white males for demanding weekends. A serious relationship is not necessary but pleasure a must. I am a professional but would enjoy strong, physical, erotic sessions with non-professionals. Some professionals bore me. Enjoy swimming, music, motorcycles, sports, cars and horseback riding. A photo appreciated and discretion essential. See you. Drawer F301.

● W I N N I P E G ●

... I NEED SOMEBODY !

HEY HOW ABOUT YOU.

GWM: YOUNG THIRTIES, 5'8" 138 lbs, established, secure, seeks slim young GM over 18. If you need somebody that is honest, sincere, easy to talk to, and extremely understanding, please reply to Drawer F395. Photo? Your choice. I can offer more than just companionship for the right person.

● O N T A R I O ●

HAVING TROUBLE FINDING a place to stay this September because of the shortage of student housing in Thunder Bay? I'm a 45 year old, 6' 175 lbs reasonably fit professional who has a solution for a discreet, straight looking young gay male non-smoker who enjoys sex with older men. I'll share my house and bed with you. Your interest in bicycling, skiing, politics and travelling would be added assets. Drop a line telling about yourself and your sexual interests along with a photo and phone number to Drawer F406.

GWM COUPLE, 30s, seek others, single or couple, for friendship, good times, sex etc. Have cottage on beach, enjoy sunning, swimming and sex. Reply with photo. Box 36, Perkinsfield, Ontario L0L 2J0.

CANADIAN INDIAN

32, 5'7" 145 lbs. Would like to spend time with sexually active male to age 45. Tall, hairy, musky men turn me on. Phone and photo if possible. Work in Northern Ontario but travel to Toronto frequently. Drawer F372.

HANDSOME, INTELLIGENT, hairy, masculine, horny, well-built 30 year-old top seeks adventurous action with muscular good looking guys. Relationship possible. Correspondence welcome, phone action OK. Relocating to Toronto fall '85. Reply with hot letter and pictures. Drawer F393.

● SOUTHERN ONTARIO ●

WANTED: Friend, companion, lover. I am 25, fit, 6' 165 lbs, blue eyes, brown shoulder-length hair, presently bearded. I am intelligent, caring, culturally aware, humanist, environmentalist, enjoy people, wry humour, compassion, honesty, sex, walks, movies, good foods, camping etc. If interested in friendship or more, please reply with number/address. Drawer F339.

BROCK GAY MALE 22, likes dancing, loves blue, likes kissing, loves fucking you, likes exploring Toronto's horny men, wants you. Drawer F355.

GWM 28 straight-appearing and acting, sincere, warm, stable, seeks another amputee or physically disabled male for longterm friendship or relationship. Prefer 21ish to 31ish. Phone, photo to: c/o 312-45 Barlake Ave, Stoney Creek, ON L8E 3R6 or call 561-6074 evenings.

ONE FRIEND IN LIFE is much, two are many; three are hardly possible. Friendship needs a certain parallelism of life, a community of thought, a rivalry of aim. Looking for penpals (any age) maybe a friend to 30. Who are sincere and honest. Together we can alleviate our loneliness and bring some sunshine into our lives. Sparetime interests: The Arts, SF and mystery novels (Joseph Hansen), countryside, city living, reality, sociology, loafing around, tropical fish, writing, board games and levis. Then write this down to earth, 44 year-old male, who's not afraid to admit it! Stable, humorous, dominate but compassionate. Gay positive but not a rounder. Professional (fourth estate), shift worker, slightly handicapped (sports accident.) Considered handsome, some say charismatic, Etobian. Photo (phone optional.) So? Are you tired of being alone, sometimes? Your mailbox empty (except for flyers)? Reach out, take a chance. All sensible replies answered. Discretion assured. Drawer F353.

IS IT HARD?

TO FIND A LOVER in Toronto and Simcoe County? Call Gay John for that turgid feeling and almost instant relief. Reply Drawer F386.

CAMBRIDGE GAYS, where are you? GWM, 35, regular guy, non-promiscuous lifestyle, would like to meet same. Interests: travel, music, concerts, theatre, outdoors, good times, quiet evenings, levis, boots. Open to lasting relationship. Drawer F387.

PROFESSIONALLY STABLE, sexually secure, GWM, 32, 5'8" 140 lbs, bearded biker likes wrestling, bowling, mechanics, driving convertibles, back roads, alcohol, no drugs. Seeks Dad/brother w/own motorcycle for summer riding and safe sex. You are stable, secure, paternal, hirsute, 30 plus. Stratford area or riding through. Polaroid appreciated. Drawer F304.

OAKVILLE/BURLINGTON AREA

GWM, 28, PROFESSIONAL, slim build, serious, sensitive, anxious to meet similar 28 plus GM non-smokers for sincere friendship with potential for monogamous, loving relationship. Drawer F342.

HIRSUTE MALE WANTED

GWM SEEKS HAIRY well built white male 22-36 for fun and possible relationship. I like beards and/or moustaches but not essential. Enjoy wine and gentle loving. Must be discreet. Write with P/P if possible. Those with photo get fastest reply. Drawer F302.

PHOTO: RUTHANN TUCKER



● K I T C H E N E R ●

ATTRACTIVE GWM, 27, 5'6" 130 lbs, brown hair, green eyes, French active, Greek passive, seeks attractive non-promiscuous, very well-endowed, masculine man, 25-35, for good times and possible relationship. Mild S/M, W/S, abusive talk OK with right person. Send letter, photo and phone. Drawer F287.

● H A M I L T O N ●

PERMANENT MONOGAMOUS lover sought by conservative, introverted GWM, 34, 5'10" 155 lbs, handsome. You are 32-40, intelligent, frank, unsarcastic, quiet, caring, clean-living, and looking for someone special to share your life with. No one-night-standers please. Reply to Box 195, Station B, Hamilton L8L 7V7.

● T O R O N T O ●

NEED PHOTOS OF YOURSELF

PORTRAITS, NUDES, negatives returned. Phone Studio 16, 532-4380, inquiries welcome. Inexpensive. 9 am to 7 pm.

SUCCESSFUL PROFESSIONAL GWM, 38, 5'11" brown hair, brown eyes, 158 lbs, seeking new friends. I enjoy movies and fun times. Discreet. Why not write and see what develops. Drawer F311.

YOUNG MALE, serious outlook, self-employed, busy, constructive lifestyle, enjoys swimming, arts, dining out and close friends. Am a fit 24, 5'10" 155 lbs, interested in meeting attractive male, 25-35, muscular build, athletic and cultural interests, career oriented, and willing to share self towards building a future together. Drawer F347.

YOUNG MAN, 5'9" 170 lbs, medium fit build, seeks young male for camping and fun. Drawer F298.

I AM A 32-YEAR-OLD MALE, 6'4" 200 lbs, lean, muscular swimmer's body, physically fit, clean-cut, professional, financially secure, intelligent, sensitive, outgoing and stable. Looking for permanent relationship with a male who has similar qualities. You must also be a hunk who is a top man, hung and cut, 25 to 35 years old, 6' or over, masculine appearing and acting, no beard, no moustache. Photo and phone please. Drawer F212.

ATHLETIC MALE, 6'2" 180 lbs, tired of the bar and bath scene, seeks same under 35. Photo/phone number. Drawer F381.

PLAY SAFE J/O WITHME

TORONTO MALE 37 SEEKS J/O buddy. Hot, safe jerkoff fun only. Shy or worried welcome. Explore mutual fantasies. Cut, clean, discreet welcome. Drawer F348.

VERY ATTRACTIVE, WILD, multi-dimensional artist, 24, brown hair, blue eyes, moustache, of sound mind, true heart and solid flesh seeks fun and frolicking times. Likes: fun people, butchly attired, hot moustachioed manimals, THE SETH MATERIAL, dazzling intellectual repartee, life as poetry. Reply Drawer F369.

BROADMINDED MASCULINE MALE, average looking, clean, sincere, 145 lbs 5'10", likes cuddling, seeks monogamous relationship with same. Looks unimportant. No one-nighters. I need somebody to love and I know you're out there. Disableds welcome. Appreciate phone and returnable photo. Toronto-Mississauga area. Drawer F373.

ARE YOU INTO BODY WORSHIP?

GWM, WANTS BEEFCAKE PAL, any age or race, who enjoys showing it off. I'm 40, 5'11" 155lbs, good shape, professional, educated. Interests—film, dining, travel, art, theatre, running, cycling, architecture and muscleboys. If you'd like both attention and friendship, drop a line. Drawer F367.

LONELY WHITE MALE, 24, seeks oriental for gentle times. I am a student, 5'7" 125 lbs, slim, seeking student or young professional. I am very discreet and health conscious. Send photo and letter and I will do same. Jeremy, 65 Front West, N° 030-142, Toronto, ON M5J 1E6.

HOT TIMES COMING

MALES WITH SPIRIT and a taste for the erotic, sought by 6' 160 lb, blond, late 30s for mutual turn-on. Interests include: leather, skin, video, the real thing, light bondage, cuddling. Box 312, Station J, Toronto, M4J 4Y8.

GWM, 45, WELL-ENDOWED would like to meet blue-jeans or black jeans guy 21-28 or in 30s for mutual pleasure and friendship and possible relationship. A little black leather turns me on a lot too. Drawer F371.

DOMINANT GWM 50, 5'10" 180 lbs, hairy body, clean-shaven, straight-appearing, can be strict but affectionate, seeks submissive guy into most things mentioned in these ads. I am not into heavy drinking or drugs. Drawer F370.

BLACK MEN

WE'RE GWM COUPLE who would like to meet you. Easy-going, easy to get along with. Into music, videos, entertaining and fun. Drop us a note if you like. Hopefully, there's a great summer ahead. Drawer F376.

GAY MALE POET/artist pagan (Irish druid), 36, slim, health-oriented, but not good-looking, seeks long-term relationship with someone with similar interests, 25-38. "The best lovers are friends, and the best friends are lovers." Drawer F366.

BLACK, ATHLETIC, ATTRACTIVE, masculine male professional, 31, who is fit and healthy, considerate, easygoing, responsible, with many interests and a sense of humour, seeks attractive, together, responsible, masculine male for friendship. Photo/phone appreciated and answered first. Drawer F322.

ATTRACTIVE WM, 24, 165 lbs, seeks clean shaven muscular or lean WM to 30 for clean fun and good times. Replies to "C," Box 1128, Stn F, Toronto, ON M4Y 2T8.

ATTRACTIVE CHINESE, 20s, seeks sincere guy, 18-38, for serious long term relationship. Sincere only! Photo appreciated, all answered. Drawer F201.

A GW HIM 'N HIM couple are seeking other singles or couples, any race, for good times. We're professionals, 36 & 41, good-looking (but aren't we all), interesting people. We enjoy each other but would like to share that enjoyment. As Auntie Mame reminded us... "life is a banquet and most poor beggars are starving to death." Come, enjoy. Write soon and tell us about yourself. Photo would help. Drawer F299.

ARE YOU CARING and understanding? If so, you're the person I'm looking for. I'm 32, GWM, 5'7", brown hair, blue eyes. I'm good-looking and keep my body in shape. I work for an airline and would like to meet someone who understands that includes I have to travel. If you can accept that, I'd like to meet you. I'd love to have someone to come home to. A photo guarantees an answer. I have no racial or ethnic prejudices. Drawer F290.

ATHLETIC, FIT, SLIM, guy, 24, 5'7" 130 lbs, muscular, established, stable, fun, sincere, discreet, honest, seeks new friends. Reply with phone. Drawer F288.

ATTRACTIVE WEST INDIAN male, 19 years, 140 lbs 5'8", slim, good shape, intelligent, outgoing, reliable. Seeks GWM 18-25. Will service your ass. Photo and phone. Answers all. Reply Drawer F380.

GOOD LOOKING GWM, 35, 5'9" 155 lbs, seeks younger masculine guy, 20-30, with little body hair, into camping, canoeing, sailing, biking, etc for friendship and possible relationship. Uncut definite plus but not necessity. Life is too great to spend in the bars. West Toronto, Mississauga. Photo. Drawer F379.

ROMANTIC???

GWM, 43, black hair, green eyes, moustache, 170 lbs and 5'11". If you are romantic, under 40, and wish to have a monogamous relationship with a caring, loving and sincere guy, please write. No drugs, dope, one-nighters or drinkers please. Phone/photo. Thanks. Buddy first, then sex. Drawer F378.

ATTRACTIVE, NON-PROMISCUOUS, health-conscious professional (two university degrees) Chinese, 25, 5'9" 145 lbs, moustache, warm, affectionate, sensitive, romantic, mature, stable, independent, not into bars. Seeking compatible GWM, 21-25, with similar qualities for sincere friendship, possible long-term monogamous relationship. Must be non-smoker, financially secure, reliable, honest, loyal, masculine. Detailed letter/phone. Photo appreciated (returnable.) Discretion assured/expected. Drawer F351.

PERMANENT, MONOGAMOUS LOVER sought by conservative introverted GWM, 34, 5'10" 155 lbs, handsome. You are 32-40, intelligent, frank, unsarcastic, quiet, caring, clean-living, and looking for someone special to share your life with. No one-night standers please. Reply Box 195, Station B, Hamilton, L8L 7V7.

YOUNG HOT MASTER any race into fucking, wanted by attractive slave, 6' 155 lbs, 38 years old, into whipping B&D, W/S, F/F, beginners OK. Drawer F330.

HANDICAPPED! WANT RELIEF/FUN

GWM, 33, will provide sexual relief, pleasure. Prefer very young handicapped Greek A/P also. Frank letter, photo (returned) phone for quick reply. NE Metro preferred, not essential. Drawer F335.

FUN-LOVING, GOOD-LOOKING GAY male couple, 33, 37, not into promiscuity, drugs, booze or smoking, seeking similar good-looking men between 25-35 for good times! Reply with photo and descriptive letter. Drawer F359.

GWM, 28, SLIM athletic body, 130 lbs wants to share hot J/O phone sessions with same. Send letter, photo, phone. Drawer F358.

ATTRACTIVE ORIENTAL MID-20s with good body who is warm and sincere, seeks GWM between 28 and 38 for friendship and possible relationship. Photo and phone number appreciated. Drawer F332.

FRIENDSHIP AND LOVE wanted and needed by a man in his 40s who is a nonsmoker-intelligent-loves affection-not afraid of commitment. Enjoys life. Drawer F363.

ATTRACTIVE YOUNG BODYBUILDER masculine straight looking, in 20s, needs other bodybuilder to 30 for sweaty workouts. Not into bar scene. Photo, phone. Drawer F362.

GWM 22 SEEKS attractive, submissive, oriental, hairy GWM, flexible in bed with receptive ass, for hot love sessions. Photo and own Toronto apartment a must. Drawer F361.

GWM, 24, 6'11", semi-handsome, non-smoker. I'm sensitive and independent. Sincerely want to meet a mature male, 24 to 30s, who feels that bars and terrific looks are least important. Must be serious and needs like myself a one on one relationship based on love and caring for one another. Drawer F352.

TOP MAN, CREATIVE mind/demanding body. 6' 155 lbs, 48, married, seeks slim submissive buddy. Your place. My leather. Our pleasure. Total discretion. Drawer F354.

HOT TIMES ROMANCE

GWM, 35, PROFESSIONAL businessman, attractive, 6' 155 lbs, seeks masculine male 21-35 for romance and hot times, possible permanent relationship. Discretion assured, denim and leather welcome but not necessary. Masculine men only. Photo and phone if possible. Drawer F357.

UNCUT MASCULINE GUY 37, 5'9" 165 lbs, with big cock wants long J/O sessions with construction worker type with big uncut cock and big balls. Straight, bi OK. Drawer F349.

I SEEK A STRONG man with heart, intelligence and imagination who is interested in trying to forge a committed relationship. Someone masculine, but not invulnerable, in good shape or getting there, positive and with integrity. I'm 36, 5'8" 140 lbs, blue eyes. Sexually, I am an experienced bottom into leather, denim, boots, B&D, S&M who needs a Topman to explore and expand my limits, but who isn't afraid of affection and romance. Someone health conscious and non-promiscuous. Outside of the sexual arena, I am self-reliant in career, talented, with many outside interests. Take a chance. Photo optional. Drawer F403.

MUSCLE BUDDY WANTED

GWM, 31, 6'2" 178 lbs, seeks weight-lifting training partner. Would enjoy naked work-outs with home weights or regular gym attendance. Optional turn-ons TT, S/M, B/D. Drawer F398.

GWM, 28, 6' 165 lbs, blond/moustache, educated (2 degrees), self-employed (3 businesses), dynamic, fun, humorous and outgoing. I want a permanent relationship—no one-night stands. However, I am selective: you must be 25-32, intelligent, ambitious, down-to-earth and patient enough to make a friend. Interests include: camping, finance, antiques, travel. Respectable, sincere persons are invited to call 887-9434.

COOD-LOOKING FASHIONABLE Chinese male, 24, 5'9" 138, brown hair, eyes, straight acting, fun-loving adventurous. Seeks WM to 30 for get-togethers, possible relationship. Candid replies with phone to Box 1128, Stn F, Toronto, M4Y 2T8.

LIKES BIG TITS ON GUYS

TORONTO-GWM, 38, 5'10" 180, blond, loves chubby guys with big tits and horny nipples, 18-45. Photo appreciated, answer guaranteed. Drawer F418.

J/O ENTHUSIASTS

MALE, 22, ATTRACTIVE, seeks buddy 18 to 30 years old. Stroke yours for me and I'll stroke mine for you!

ARE YOU A YOUNG PROFESSIONAL

WELL PUT TOGETHER in both mind and body looking for a mentor, dad? Film maker seeking right lover to help "grow" and flourish. Drawer F409.

ATTRACTIVE COUPLE, clean, healthy, physically fit seeking some of the city's finest married, bi, singles, couples into uniforms/leather for occasional get-togethers. Complete discretion guaranteed. Will answer all replies. Drawer F423.

WATERSPORTS

THE FOUNTAIN OF YOUTH does exist. GWM, 30, hung, uncut, good build, cleanshaven. Have downtown apartment. Would like to meet well-endowed beer drinkers for wet times. Light S/M, smoke, poppers, hot videos. Member of NY Golden Showers Association and Rainmakers. Photo and phone appreciated but not necessary. Drawer F306.

NON-GHETTO-DWELLING professional guy, moustache, hairy chest, macho appearance seeks similar for permanent living-together relationship. Likes classical music, leather, 18 East, moustaches. Dislikes pop music, smoking, gay ghettos, wimps. Many varied interests including computers, model making, languages, playing musical instruments. Own house near zoo with piano, organ, home gym and well-equipped workshop. Serious replies only—no one-nighters. Drawer F408.

GOOD—HUMOURED and straight-acting man in late 40s, 5'9" 155 lbs, who enjoys music, theatre, movies, travel and skiing, would like young friend. Photo/phone appreciated. Drawer F397.

MONOGAMOUS LOVER SOUGHT by GWM out-going 34, 6'2" 185 lbs. Handsome. You are 25-40, intelligent, sincere, witty, clean-living, emotionally honest who enjoys evenings out or cuddling at home. No one-nighters. Drawer F416.

MUSCULAR ATHLETE OR bodybuilder wanted. You will be used for discipline, humiliation, bondage. Your limits respected. No sex required. Novices, marrieds OK. Very discreet. Drawer F415.

MALE 37SLIM, artistic seeks sincere male to build lasting, loving relationship, mutual support, good sex, planning, dreaming life together. Drawer F414.

SLIM AND SENSUOUS GWM, 5'9" 148 seeks manly topman for long term, un-ordinary relationship. I am multifaceted, artist, love children, easy going, honest, educated but individualistic, poor, attractive, vibrant, no grey and 40. Am interested in a winsome, taller man, possibly bearded, intelligent, creative, caring, muscular, physically passionate and has own interests. Hot bodied and spiritually minded reply to Drawer F413.

WILLING TO SERVE?

ATTRACTIVE HEAVYSET MASTER looking for bottoms to serve my needs for S/M, FF, WS, shaving and toilet training. Applicants must be healthy, attractive and well-endowed. State your needs, photo and phone. Drawer F411.

NEED A FRIEND

ARE YOU 25-35 and looking for a relationship with an older financially secure GWM? I live in a downtown condo and enjoy all the good things Toronto has to offer. I am very affectionate and hope to meet a cultivated professional clean-shaven GWM for love and possible permanent companionship. Photo appreciated and returned on request. Drawer F422.

"FATHER" 40s 5'10" 168 lbs, good appearance, ex-teacher, sincere understanding, but strict when necessary, seeks "son" needing occasional woodshed-type discipline. Ideal would be student or similar who has recognized a need for caring firmness. Drawer F421.

HERPES? I didn't ask for it, neither did you. Maybe we should talk. I'm 31, 6'4" 195, enjoy photography, camping, skiing and hot videos. Drawer F402.

WATER SPORTS-GOLDEN showers, re-cycled beer. GWM, 38, 6' 150 lbs, seeks men into mutual wet times. Detailed reply, photo appreciated. Drawer F405.

BLACK, ATTRACTIVE, masculine male, muscular, swimmer's body, very well-hung, intelligent, sensitive, outgoing and stable. Seeking monogamous relationship with male of similar qualities. You must be a bottom man 25 to 33 years old. Photo and phone appreciated. Drawer F404.

WHERE ARE YOU EDDIE SPENCER?

I HAVE LOOKED everywhere. Would like to hear from you or anyone knowing your whereabouts. Bob, Box 2411, Kitchener ON N2H 6M3.

I SERVICE HOT, horny, masculine guys. Jay, 762-3848.

BLACK IS THE COLOUR of my true love's skin, but where, oh where is he? Good-looking, sincere, responsible, professional white male, mid 30s, 5'10" 155, seeks athletic, masculine black guy who has his act together, is easygoing and considerate, and would like to really enjoy life with a special friend. Phone, photo appreciated for quick reply. Thanks. Drawer F399.

LOOKING FOR A SPECIAL MALE

PARTNER TO MEET ON a regular basis, prefer well-built over 160 lbs, well-endowed. I am a mature, clean, very pleasant GWM. Like most sex plays including rubber and FF. Not into bars and rags. If interested, contact MW, Box 283, 275 King St E, Toronto, ON M5A 1K2.

HYPNOTIST WANTED

OUTWARDLY MASCULINE MALE, 46, working on Master's degree in Oral Engineering, seeks professional hypnotist to make me get the big one down and keep it down for two or three hours. Box 334, Station K, Toronto, ON M4P 2G8.

DISCREET CLEAN 43, very well-hung, enjoys giving/receiving full French. Lovely buns, interested being passive for Greek, daytime best. Older men preferred. Will also pose nude. Drawer F401.

ONE TO ONE RELATIONSHIP

I'M 50, NOT finished looking for a friend, lover, companion who is a big, butch, dominant, aggressive, top man. I'm a small in every way bottom type. I'm into sweaty bodies and jock straps and I want to experience dominance, bondage among many things, all in private with one man. I also like walking, swimming, wrestling and home life. Love affection, giving and receiving. This is not an ad for a one-night stand or instant sex. Sincere replies only. Drawer F385.

HOT ASS NEEDS WORKOUT!

ATTRACTIVE GWM, 32 years, 5'7" 150 lbs, moustache, good build, seeks Greek active hung studs for fun times. Send photo and number. Drawer F384.

GWM, 31, blond hair, blue eyes, professional seeks masculine guy 21-25 for friendship, possible relationship. Race not important. I enjoy weekends at the cottage, reading and going to movies. Photo appreciated and returned. Drawer F383.

OPEN-MINDED STUDENT 24, 6'3" 184 lbs. Interests from Monty Python to scuba diving. Seeking intelligent, warm, fun, close male friend, 21-30. Drawer F382.

I'M SINCERE, HEALTHY, bright, monogamous, warm, positive and presentable. I enjoy laughter, friends, my career, travel, running, long walks, etc. I am not interested in the bar scene or casual sex. I'm 31 years old, 5'8" 130 lbs and have dark hair and beard. Phone and photo appreciated. Drawer F392.

ARTICULATE, DISCREET, INTELLIGENT married 36 year old GWM seeks friendly arrangement with similar married 25-40. Write to Boxholder, Box 395, Stn O, Toronto. I'll reply August 12.

MUST DO WINDOWS

TWO GWM ROOMMATES, 30s, summon a maid to neat old Victorian house (scene only.) Individual room service expected. Fems welcome. Candidates must be under 25, smooth, trim body, obedient, tidy, and hot. Applicants should include qualifications. Drawer F396.

QUIET, SERIOUS-MINDED male, 42, fairly attractive, 5'7" 150 lbs, whose interests include movies and books, would like to meet a similar male who believes that a friendship which is based on more than sex is possible. Drawer F388.

BLACK LOVER WANTED

TALL, FAIR, FIT, reasonably attractive male seeks interracial relationship with someone, probably in thirties, who practices mutual respect and has hopes for more than a one-night stand. Call 656-4521 (except 2-25 August) or write Drawer F389.

WRESTLING GWM 29, slim, short, interested in wrestling, total novice. Seeks other beginners or experienced guys willing to "teach". All replies answered. Drawer F390.

OSHAWA

YGM, 25, 5'8" 125 lbs, office worker, sincere, stable, lonely, likes quiet life, loves Golden Horseshoe but enjoys camping in rural areas on weekends. Seeks friendship and possible relationship. Any nationality, okay. Brains more important than looks. E.D. Drawer F391.

KINGSTON

GAY MALE, 29, attractive and friendly. I prefer clean-shaven men. Write Box 2197, Kingston ON K7L 5J9.

OTTAWA

WARM, SINCERE, GIVING guy, attractive and stable, interesting and active, mid-forties, not into the typical gay scenes, looking for younger guy to share with. Willing to offer emotional and financial assistance. Good opportunity for the right guy. No drugs, out of town invited. Reply Drawer F070.

OTTAWA, 40, 6'1" 175 lbs, not looking for lover but occasional meetings and friendship. Married welcome, good build, large cock preferred. Discretion. Write Drawer F218.

SINCERE GAY MALE, 40, average build, self-employed, would like to hear from male under 25 for possible relationship. You should have interest in business and travel and not into drugs. Send photo and phone if possible. Drawer F313.

OTTAWA AREA GUY

MASCULINE GWM. I am 27, 6'2". I work out with weights regularly and am in good shape. I am straight looking, affectionate and sincere. I have a variety of interests which include music and bike riding. I would like to meet a similar male to 30 years for friendship and possibly a relationship. Photo appreciated and discretion assured. Drawer F308.

NEW TO CITY, seeking men into rubber, leather, raunchy scenes, switching roles. I am 35, hairy, hefty, honest, cuddly, healthy. Send detailed letter, photo, phone to Drawer F337.

SPANKINGS...Fair haired 32, 140 lb delinquent with smooth, hairless bottom requires sizzling attention...Also enjoys giving spankings to guys needing it. Have car: Ottawa, Smith Falls, Kingston, Montreal areas preferred. Send explicit descriptive letter to Drawer F324.

OTTAWA CLAWMASTER

GWM 26 CLEAN SHAVEN straight-looking and acting, 5'9" 170 lbs, good build, seeks same for pro wrestling style bouts for exercise and fun. Photo and your wrestling fantasy to Drawer F350. Discretion a must.

QUEBEC

HOLIDAYS IN QUEBEC CITY?

35-6-145 NICE PARISIAN living in Q-C. Invites young trim healthy travellers (under 25) for love and tourism in La Belle Province. Only restrictions-no beard, no moustache. Bernard, 418-687-1126.

MONTREAL

MONTREAL CANADA. French speaking, honest gay male, in business, like outdoors, quiet life and cities, enjoy travelling, has good sense of humour, social, gentle, discreet, sensible, healthy, love animals, fully alive, enjoys outside dinners, open minded. Welcome decent, attractive men 16-22 years old to visit my home and Swiss Chalet, will give hospitality and good times, to enjoy the finer things of life. Answer and a recent photo, please, a must. André, Box 115, Stn R, Montreal, H2S 3K6. Telephone 1-514-277-7834.

GWM, GRADUATE STUDENT, seeks companion to 35 for soirées at Place des Arts, cycling etc. I'm 28, 5'8" 148 lbs, bearded and affectionate. If you're also masculine, bearded, affectionate and possess varied interests, let's get together. Drawer F412.

YOUNG, ATHLETIC, FRIENDLY French man learning English would like to meet English-speaking people to share fun times together (cinema, cycling, jogging) Write CP 26, Succ Westmount, Québec H3Z 2T1.

HALIFAX

PROFESSIONAL NEAR HALIFAX would like to share intimate moments with someone honest, sincere and has love to share. Discretion imperative. Drawer F375.

LIVING NEAR HALIFAX. Middle-aged and love-starved. F/A, G/P. Would like to meet someone younger, well-built, honest, mature, while I can still get it up. Renumeration considered for the right person. Reply only if sincere. Drawer F377.

NEWFOUNDLAND

LEATHER SLAVE SEEKS MASTER

WELL-TRAINED SLAVE interested in correspondence and long, hot leather scenes. When visiting St John's, don't leave your toys at home. Box 591, Stn C, St John's, NF A1C 5K8. Experienced only.

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BEAUTIFUL MEN WITH BEAUTIFUL BODIES. Reasonable rates in/out calls 24 hours. 424-5455.

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FULLFILL YOUR FANTASIES. Lean muscular 26, 5'11" 170, masculine, clean cut man available as escort and/or model. Call Rick: 531-6976.

COMPETITIVE BODYBUILDER. 50" chest, 18" arms, 31" waist, 28" thighs, 18" calves. Well-built and defined. Call Roger 362-8982.

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HOT TORONTO NIGHTS! MODEL

HOT, HORNY, HUNG, GBM, available for discreet sessions, leather or not. Videos, toys, fantasies, etc. Photo, phone—recieves reply. Drawer F248.

TWO ATTRACTIVE GAY WOMEN, 22 and 24, available for personal escort. Leave message for Helen or Cheryl: 690-7035.

TORONTO'S FINEST

TWO HOT ATHLETIC MALES 21 and 22, available for model and escort. Call 964-8113.

HOT LEAN MASCULINE masculine man available as model/escort. Duane, 920-1428.

HOT TORONTO NIGHTS! MODEL

HOT, HORNY, HUNG, GBM. Available for discreet sessions, leather or not. Videos, toys, fantasies, etc. Photo, phone-receives reply. BOX 1312 STN F, TORONTO, ON M4Y 2V9.

COLLEGE STUD

SUPERHUNG ATHLETIC INTELLECTUAL and good looking student needs help with expenses. Experienced escort-professional model. Mike. 766-6996.

A BRIGHT, GOOD-LOOKING student, 22 years old, honest and discreet, seeks position as escort. Call Steve 961-4680.

TORONTO'S FAVOURITE ESCORT: Roger, 5'11" 155 lbs, hot, handsome, uninhibited. Call 921-2614, noon to 2am.

"PAPER ROUTE TO MODELLING"

AMBITIOUS TROJAN seeks an evening opportunity. Aldon, 922-8484. When only the best will do.

CALIFORNIA TITLE—HOLDING bodybuilder now available for escort work and private modelling. Call Paul, 24 hours. 860-1065.

BLACK MALE MODEL available for escort service. Downtown, in/out. Minimum \$50. 920-7913, or Box 1042, Stn F, Toronto.

SUBMISSIVE MALE ESCORT available for hot times. Sir, let me help you fulfill your fantasy. 731-8518, evenings, Sir.

CLEAN—CUT, HANDSOME, athletic young man available for personal model/escort services. 469-8144.

THE MUNICIPALITY OF METROPOLITAN TORONTO

BY-LAW No. 103-78.

Respecting the management of Metropolitan parks.

The Council of The Municipality of Metropolitan Toronto HEREBY ENACTS as follows:

1. In this by-law,

- (a) "Commissioner" means the Parks Commissioner for The Municipality of Metropolitan Toronto; or in his absence or incapacity or if that position is vacant, the Director of Park Planning, Projects and Development;

"means the Co
into:

use, refuse, excavated earth, in
knife, slingshot or other weapon or fireworks, provided that bows and arrows may be brought into a park where an area or areas are posted for archery.

(6) Clause (b) of subsection (1) shall not apply to the sale in Exhibition Place of any genuine admission ticket to any authorized event at Exhibition Place, at a price equal to or less than the price printed thereon.

4. No person shall in any park

- (a) enter into any lagoon, pool, pond, stream, river, lake or any other body of water not designated as a swimming area;
- (b) enter or remain therein without being properly clothed, and for the purposes hereof "properly clothed" includes the wearing of an appropriate bathing suit or other beach attire;

(c) dress, undress or be in a state of undress except in the places specifically provided for the purpose of changing clothes;

(d) loiter in a washroom, bathhouse or bathing station, or conduct himself in such a manner as to be objectionable to other patrons or the public;

(e) bring to or use at, or permit to be brought to or used at, any beach or the waters adjacent thereto, any underwater spear or shooting device or inflatable object;

(f) being a male person enter any portion of any washroom, bathhouse or bathing station set apart for the use of female persons, or being a female person, enter any portion of any washroom, bathhouse or bathing station set apart for the use of male persons.

the management
poration", is hereby repealed.

2. By-law No. 87-69, as amended, being a By-law "To regulate traffic on roads in park lands owned, managed or controlled by The Municipality of Metropolitan Toronto", is hereby repealed.

3. This By-law shall be deemed to have come into effect on the 23rd day of June, 1978.

ENACTED AND PASSED this 8th day of September, A.D. 1978.

W. J. LOTTO,
Metropolitan Clerk.

PAUL V. GODFREY,
Chairman.

(Corporate Seal)

Beach bylaw bingo!

Anyone can play
— but if you read
between the lines,
you'll find the rules
stacked in favour of
good, clean fun that
may not be quite
your brand

The *World Guide to Nude Beaches and Recreation* lists almost 200 nude beaches in different parts of the world, in places as diverse as Texas, Quebec and Greece. But those few brave souls who perennially bare their bums in places like Toronto Island's Hanlan's Point have as yet been unable to convince the city authorities to put Toronto on the nude beach map. Nude sunbathing is prohibited by Section 170 of the *Criminal Code*, and by this bylaw regulating behaviour in public parks.

Bylaws often seem to deal with the most trivial things. But they also tend to reflect the spirit of a community and its governors. City governments are more easily influenced by the sway of public opinion. A few cranky ratepayers will send an alderperson scurrying to meet their equally cranky demands.

The only sight which is possibly more innocuous than a hooker, or hustler, plying his or her trade on a city street, is a nude sunbather on a beach. Both tend to raise the self-righteous indignation of the moralist.

The Municipality of Toronto's Bylaw No 103-78, provides an interesting glimpse at the preoccupations of those involved in "the management of Metropolitan parks." The word "management" conjures up visions of tree planting and lawn watering. In fact, the bylaw regulates public safety and morality. Like most pieces

of legislation, the bylaw seems wordy and overly specific. But beneath the legalese and the redundancies, we get a good sense of just how our city parks are perceived.

It is clear in the case of nude sunbathing that the protectors of morality have won hands down. Witness the bylaw regulation behaviour on public beaches. At first, the rhetoric of this bylaw appears to be one of safety and good order. Sections (a) and (e) deal with swimming safety. There are good reasons to protect swimmers from underwater spears, even if Lake Ontario has yet to be properly appreciated by spear-fishing *congniscenti*. The prohibition against "inflatable objects" is presumably a water-safety regulation, since few who have inflatable sex-dolls have been known to use them as bathing companions.

But one need not dig too deeply to see that the bylaw is aimed, quite clearly, at the handmaiden of order and safety: morality. Witness section (b). The phrase "appropriate bathing suit or other beach attire" is delightfully prissy: beach attire conjuring up visions of wide-brimmed sun hats, Esther Williams floral bathing caps, and that garment known as the beach "cover-up" (linguistic kissing cousin to that hateful word, which describes another beach accessory, the tote-bag). And, of course, the word "appropriate" in legalese tends to assure discretionary (read discriminatory) enforcement.

While it's not difficult to figure out who the provisions against loitering in paragraph (d) are aimed against, I wonder what the general public

would think about it. Long after I had begun to loiter, I still hadn't figured out just what signs against loitering were about. I had always assumed that the prohibition against loitering grew out of a non-sexual part of the Protestant Work Ethic, that it was aimed against laziness, that it was a crime of the same order as playing games on Sunday. Knowing that "thou shalt not loiter" is synonymous with "thou shalt not cruise washrooms" gives new meaning to the maxim, "The devil makes work for idle hands." A no loitering sign is, of course, the best clue as to whether there's action, police and otherwise, in a facility.

Paragraph (f), which warns against co-ed washrooms caused me to smile until I remembered how much mileage anti-ERA forces got when they conjured up the spectre of equal rights for women meaning washrooms would not longer be sex-segregated.

In the summer of 1936 during a heat wave, 30 men were arrested at Toronto's Sunnyside beach and charged by the police with indecent exposure. This brazen bunch, whom we might call the "Sunnyside 30," were caught with their pants down only in the figurative sense. They were wearing swimming trunks, but these were so scanty as to have revealed their naked chests. ●

Craig Patterson and Alan O'Connor

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